A SACRED SEPTENARIE, OR, A GODLY AND FRVITFVLL EXPOSITION ON THE SEVEN PSALMES OF REPENTANCE.

viz. the VI. XXV. XXXII. XXXVIII. LI. CXXX. CXLIII. the 1. 2. 3. 4. 5. 6. 7. of the Penitentials.

Serving especially for the direction and comfort of all such, who are either troubled in minde, diseased in body, or persecuted by the wicked.

By Mr. ARCHIBALD SYMSON, late Pastor of the Church at *Dalkeeth* in *Scotland*.

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XUM

TO

THE RIGHT HONORABLE,

WILLIAM

EARLE OF MORTON

LORD OF *DALKEETH*, &c.

CAPTAINE OF THE GARD, KNIGHT OF THE MOST NOBLE ORDER OF THE GARTER, AND ONE OF HIS MAIESTIES MOST HONORABLE PRIVIE COVNSELL IN BOTH KINGDOMES.

AND

TO THE RIGHT VERTVOVS, RELIGIOVS AND MOST NOBLE LADY, *ANNA*, COVNTESSE OF *MORTON*.

&c.

The Authors moſt faithfull, and conſtant friends.

The Publiſher hereof (his kinſman) conſecrateth this enſuing Septenarie, with his paines employed therein.

To the Reader.

Entle Reader, although many both of the auncient Fathers and moderne Divines have worthily, learnedly, and feelingly written on these seven Penitentials, so that it may seeme in a manner unnecessary and superfluous, that any thing should bee add d: yea because this Ocean is not dryed up, and hee that commeth last, may as well fill his bucket as hee that came first, for the great advantage to my Master, and the performance of my promise to mine owne people, and certaine other godly Christians, (and not for any desire of commendation or gaine, as God is my record) I have strained my self to put forth this my Talent to the view of the world, whereby I might (though not as those worthies of David *who have gone before, whose weapons I have in some places used) give some blowes to the enemie. Herein albeit*

there may be ſomewhat both redundant and defective, (for there is no perfection in man, & Apelles alwaies found ſomwhat to be amended in thoſe pictures which he had moſt curiouſly drawne) yet let not that ſomewhat which is imperfect withdraw thee from the uſe of the reſt, but reade, conferre, conſider, and if any thing bee added to the travailes of others, give thankes to God, and reape thou the commoditie. Farewell.

A. SIMSON.

An

An Alphabeticall Table, directing unto the moſt neceſſary and profitable doctrines, ſentences and Inſtructions, contained in the enſuing Septenary.

A.

ABſent, *How God is ſaid to abſent himſelfe, and to returne to his children.* 25 26.

Adverſitie. *Therein men feare Gods abſence.* 75.

Affliction, *Therein God chiefly to be ſought and looked unto.* 6. 96. *Foure reaſons why God ſuffers his children to bee afflicted.* 36. *Counſells and comforts for ſuch.* 37. *There afflictions honorable.* 49. *They teach humility.* 65. *are Gods hand.* 95. *Turne to the godlies good.* 69. *How uſefull.* 118. *How profitable.* 292.

Anger, Angry. *Gods anger threefold,* 9. *How in God, and how in man* ibid. *Three ſinnes in mans anger,* ibid. *Gods anger great.* ibid. 10. *Exceeds the anger of a King.* ibid. *How ſaid to be angry, and not to be angry* ibid. 11. *How it differs from mans.* ibid. *How man may bee angry,* ibid. *Whether wee muſt goe when God is angry.* ibid. 12

Application, *Neceſſary.* 68.

Arrowes. *Gods arrowes what they are.* 141. *The divers ſorts thereof,* ibid. *by whom wee are healed of the wounds made thereby.* ibid. *How ſhot at the godly, and how at the ungodly.* ibid.

Aſſurance. *How it differs from preſumption.* 85.

Atheiſts. *Their courſes in ſinne.* 106. *how much to bee condemned.* 214.

Away, *A word to Devills and dogges.* 39.

B.

Ballads, *Too frequently ſung to the diſhonour of God.* 121. *The ſame are alſo condemned.* 249.

Beaſts, *What we account deformity in them, wee allow in our ſelves.* 83.

Beauty, *a bleſſing if not abuſed.* 200.

Benefits, *imparted to any man in particular muſt redound to the good of the whole Church.* 93.

Bleſſed, Bleſſednеſſe, *whence it is.* 81. 82. *Wherein many place it.* ibid. *who happie.* 86. *True bleſſednes wherein it ſtands.* 89.

Bones, *The great paine therin.* 18

Bridles, *man hath neede of many.* 129. *and God hath a bridle for him.* 130.

Burdens, *Three sorts of them.* 145.

C.

Children, *have originall sinne.* 218. *and how it commeth to passe.* ibid.

Christ. *All in condemnation without him.* 54. *He alone can take away the burthen of sinne.* 85. 86. *his blood a fit element to wash away sin.* 207. *Through him our estate surer then it was in* Adam 226. *Hee is the Christians Altar.* 262.

Church, *Its enemies prosper not* 43. *they are subtile.* 74. 75. *The Church subject to infinite troubles* 78. *To deliver her is God prerogative*, ibid. *shee shall bee at the last delivered* 115. *cannot bee overwhelmed* ibid. *alwaises victorious.* 119. *no man can truely pray for himselfe that prayeth not for it* 252. *how careful princes should be thereof*, ibid. *and what profit they have thereby.* 253. *and by there care of religion therin* ibid. *knowledge to be had therin.* 256. *Signes of Gods blessings here.* 256. *The walls therof what they are, with the materials and builder.* 257. 258. *All should pray for the peace thereof* 276. *wee are to love it more then our seves.* ibid. *most endangered by sinne.* 278. *The malice of her enemies.* 284. *As her troubles encrease so do her comforts.* 286.

Comfort *to bee found in the end of our conflict.* 38. *Though it bee delayed yet it comes at the last.* 275.

Company *of the wicked to bee shunned.* 39.

Compassion. *The triall of a christian.* 49.

Concealement *of publike sinnes dishonours God.* 2.

Confession. *Auricular confession dishonorable to God.* 2. *Confession must be simple and free.* 61. *a necessary part of repentance.* 98. *whence it proceedeth.* 102. *why we should make it to God.* 102. 103. *private when and in what cases expedient.* 104. *In confessing our sins wee must shame our selves.* ib. *Auricular confession condemned.* 144. *Confession of sin a ground for pardon.* 210. *He that commeth to God must confesse his owne unworthinesse.* 268.

Conscience. *The trouble thereof, a medicine to purge the soule from sinne.* 22. *no marke of reprobation.* ibid. 23. *Trouble of soule and conscience differ.* 23. *How the conscience commeth to bee troubled.* 24. *and what the trouble thereof is.* ibid. *What peace of conscience is.* 71. *The use of conscience in man.* 99.

Constancy *crowneth all vertues.* 54.

54.55. *The reward thereof.* ibid.
Contempt *of instruction how dangerous.*222.
Contrision *the first step to repentance.* 31.
Convertion, *not a worke of nature* 64. *In the first act of grace its of the whole soule.*
Covenant, *what it is.* 68 *It must be mutuall.* ibid *Gods covenant belongs to such as feare him.* 74.
Craft *disappointed becommes cruelty.* 77.
Creator, *One thing to deale with him, another with the creatures.* 31.
Crosse, *foure markes to distinguish betweene it and a curse.* 8. *The end of our crosses appointed by God.*24.25. *nature impatient under it.*ibid.

D.

Danger, *Desperate dangers get comfortable remedies.* 26.
Darkenesse *spirituall to bee feared.*273.
Death, *a necessitie thereof.* 30. *Interrupts Gods service here on earth.* ibid.
Deepe places, *what meant thereby.* 263.
Dejection *goes before lifting up.* 47.
Deliverance. *The time of the Churches deliverance knowne to God.* 97. *onely Gods Israel shall be delivered.* 278.
Desperate, *Who they are.* 130.
Desires *of the godly and wicked differ both about the continuation of life and feare of death.* 30.31.
Diseases, *The best of Gods children subject to them.* 17. *The fruit of sinne.*ibid. 18. *The best remedie against them.* ibid. *how occasioned.* 19. *The whole most diseased.*98.
Distrust, *The cause why our petitions are not granted.*42.
Doubts, *whence they arise in Gods children.*84.
Draw neere, *wee so doe to God when we flee from his enemies.* 41.42.
Drunkennesse, *The evils thereof.* 207.

E.

Elect, *Three names given to them.*67. *why they cannot become reprobates.*235.
Enemies, *how it may be lawfull for us to pray against the.*298.
Errors, *whence they come.* 124.
Evills, *Man himselfe the cause of all such as befall him.*104. 105. *who rejoyce therein.* 49. 50.
Experience, *of great use in a preacher.* 1. *experience of former mercies a comfort in extremity.* 287. *experience of Gods favour must beget a conformity to his will.*291.
Eyes, *The right use and abuse of them.* 35.36. *How to be spent rightly.*152. *What things take away their sight.* ibid. *Gods*

power manifested in making them. ibid. *wee shall see more perfectly in heaven then wee now doe.* 183.

F.

Faith, *God the object thereof.* 47. *The ground of Prayer.* 48, 49. *moves God to defend us.* ibid. *without it words are unprofitable.* ibid. *Two props to uphold it.* 63. *how it justifieth.* 107. *weakenesse thereof in the godly.* 118. *Sings the triumph before the victory.* 120. *imperfect here.* 151. *Taketh hold of things to come.* 190. *wherein it differeth from hope.* 269. *whereon they two depend.*

Favour. *Gods favour to bee sought.* 234. *if it be abused, the want thereof will bee quickly found* 238. *how to bee assured thereof.* 290. *He that would be in favour with him must serve him.* 298.

Feare. *What the feare of God is.* 69. *two properties thereof.* ibid.

Foole, *naturall and spituall, wherein they agree.* 146.

Forgetfulnesse, *whence it springeth.* 137. *of what things wee are forgetfull.* 138.

Forgive, *Who would have God forgive them, must forgive others.* 109.

Friends, *when to be found.* 183. *how best tried.* 184. *a true friend rare.* ibid. *what friendship will not faile.* ibid.

G.

Garment, *properties thereof.* 87.

Gifts *given to us of God are by us to bee imparted to others.* 107. *Those of higher must not despise thē of lesser.* 199. *Each to communicate them.* 240.

God *dealeth differently with his owne children and with his enemies.* 7. *recompenceth justly.* 25. *To whom he is* Jehovah, *he is also* Elohim. 46. 47. *Arguments to move him to heare us.* ibid. *Hee only can save us.* 54. *He only unchangeable.* 57. *forgiving sinne he forgetteth it.* 61. *He is Good in himselfe and to us.* 63. *whom hee directs he protects.* 66. *What his judgement and waies are.* ibid. *He teacheth sinners, but not all.* ibid. *He teacheth only the humble.* ibid. *all his waies are mercy and truth.* 67. *Whom he forgives, hee directs.* 69. *his love is constant.* 72. *no helpe but from him.* 74. 75. *He onely to bee looked unto in trouble.* ibid. *He will not patronize a wicked cause.* 78. *He sees our misery with pitifull eyes.* 110. *heares our groanings, and is able to helpe us.* 111 *his favour constant.* ibid. *Where to be found, how to be sought, and to what end.* 112. *Seekes us before wee seeke him.* 113. *When to bee found.* 114. *Why he sometimes granteth the ungodlies but denieth*

nieth the petitions of his owne. ibid. The onely sure refuge. 117. his hands what they are, and the sorts thereof. 141. will not looke favorably on us till we see our sinnes, and his anger against them. 142. his justice against whorehunters. 148. unchangable. 282. 183. can disappoint the wickeds counsels. 187. hath both power and will to helpe us. 190. will come if wee patiently attend his comming. 195. will supply whats deficient in us. ibid. his mercies more then mans miseries. 204. his compassions what. 205. In wronging our neighbours hee is most wronged. ibid. his justice cannot be resisted. 229. whom hee wounds hee takes care to cure. ibid. doth not see sinne in his children. 230. cannot absent himselfe for ever from his owne. 235. The author of every gift. 247. Whether his name by our praises may bee more amplified. 247. In what things he delights not. 246. What neede the Church have of his blessing. 256. Hee is nighest unto them that are most low. 263. his attributes joyntly worke for our good. 265. his patience not to bee abused. 268. Mercy how said to be in and with him. 268. why he is so ready to grant it. 269. his grace by whom abused. ibid. He delivereth from all iniquities. 278. Why hee doth often deny our requests. 280. Who they are whom hee rejecteth not. ibid. hee hate three judgem nt seates. 283. his honour in delivering the Church when it appeareth most. 285. Hee reserves to himselfe the deliverie thereof. 288. Thers helpe with him for the greatest extremitie. 288. his favour how beneficiall. 289. hee is early to bee sought. 291. his protection sufficient against all the Churches enemies. 293. The severall waies whereby he teacheth. 293. Hee being ours wee must be his. 294.

Godly, Godlinesse. The godly are sensible of Gods wrath. 10. They cannot lacke enemies, 36. Why the devill afflicts them. 37. They have many enemies. 49. 50. Their evills and goods are common. ibid. how deare they are unto God. 57. They are affected with the state of the Church. 48. endure long trouble. 97. all of them have their sinnes forgiven. 107. 109. are sure of an hold in the time of neede. 117. Though they are subject, yet are not overcome of troubles. 118. They are joyfull in the midst thereof. 119. Their teares end in joy. 121. Their sorrow differs from the ungodlies.

lies. 95. 131. *Why tearmed righteous.* 135. *what manner of persons they must be.* ibid. *They rejoyce in the Lord.* 136. *They account one sinne many.* 204. *They will bee put to the triall.* 215. 216. *They have most cause to rejoyce.* 227. *They are not without their owne passions.* 286. *Why they are often brought low.* 289. *What injuries are done unto them redound unto God,* 296.

Godlinesse, *a going in Gods way.* 125. *commeth not by nature.* 219.

Gospel, *comes by revelation.* 73.

Grace, *The beginning, continuance and perfecting thereof is from God.* 53. 54. *Gods grace amplified by three similitudes.* 85. *Continuance of troubles, exerciseth grace.* 97. *the fittest time to worke grace.* 99. *Two preparations thereto.* 101. *The degrees by which God worketh it in a sinner.* 101. 102. *Hee that hath it can pray for it.* 109. *supports the godly.* 220. *Graces both renuing accompanying and following are to be prayed for.* 234. *The graces of the Spirit cannot bee taken away.* 235. *The grace of initiation must be seconded by the grace of confirmation.* 237.

H.

Harvest, *Spirituall and earthly wherein they differ.* 134.

Health *may be lawfully sought.* 16.

Heart, *if reformed a triall thereof.* 31. *Spirituall service comes therefrom.* 47. *Its as an open Taverne to receive all passengers.* 232. *reformation must begin thereat.* 233. *It stands in neede thereof.* ibid. *a broken heart what it is.* 249. *how acceptable with God* 250. *It is to be given to God, and how availeable it is in his service.* ibid. *how it becomes soft.* 251. *It sets the tongue on worke in celebrating Gods mercies* 287.

Heaven, *No attaining it but by the way leading thereto.* 70.

Helps, *man stands in neede of many.* 45.

Hope, *a sure refuge in temptation.* 272. *It cannot faile.* ibid. *He that hopeth is not too hastie.* 271. *In God alone.*

Horse *and* Mule, *their nature.* 127. *and whom they represent.* 128.

Humble, *Who they are.* 65.

Humiliation, *how profitable.* 147.

Humilitie, *a chiefe Christians vertue.* 66.

Hypocrisie, *in religion a mocking of God,* 220. *Is as most*

odious

odious to God, and an enemie to faith. 90.
Hypocrits *condemned.* 150.
Hyſop, *How often mentioned in ſcripture.* 223. *wherein it repreſents Chriſts blood.* 224. *The properties thereof.* 225.

I.

Jehovah, *Why ſo often named.* 26 27. *comfortable.* ibid.
Jeſuites, *Their cruell malice condemned.* 186.
Ignorance, *Whence it comes.* 53. *excuſeth not,* 62. *naturally in us.* 51. 52. 70. 124. *an obſcure night.* 273.
Induration, *The degrees by which the devill workes it.* 102.
Infants, *Gods marvelous worke in their conception.* 219.
Iniquity, *What it is.* 41. *and what it ſignifieth.* 266.
Innocency, *a comfort in trouble.* 5.
Inſtruction, *Every one of us ought to inſtruct others.* 123.
Joy *of the godly tempered with the croſſe.* 75. 76. *ariſeth from the remiſſion of ſinne.* 132. *alwaies encreaſeth.* 133. *ſwalloweth up outward croſſes.* ib. *difference betweene the godlies and ungodlies.* 134. *Reaſons of the godlies.* ibid. *In outward things how lawfull.* 136. *proceedeth of ſorrow.* 227. *true joy eateth up falſe joy.* ibid. *it will never faile.* 228. *commeth of God, and is occaſioned through the word.* ibid *Its accompanied with ſorrow.* 236 *No true joy but in ſalvation through Chriſt.* 238.
Judge, Judgement, *To be freed from ſickneſſe, and not from ſinne a judgement.* 15 *Sudden judgements the greateſt,* 44. *What things may bee obſerved in the courſe of judgement.* 104 *there is a particular judgement in this world.* 215. *God will judge, and his judgements are more ſevere then mans.* 283 *Why God delayeth the execution of his judgements on ſome, and puniſheth others.* 298.
Juſtification, *goeth together with ſanctification* 226.

K.

Knowledge, *a conceit thereof is a marke of ignorance.* 53. *how to attaine unto the knowledge of ſinne.* 211. *He that knoweth not himſelfe cannot know God.* 212.

L.

Liberty, *What kind of liberty it is that the godly enjoy.* 238. *Chriſtian liberty what it is.* 239.
Life, *How the godly may deſire life or death.* 27. *deſire to continue*

life lawfull. 30. *life externall, and internall of God.* 297.

Light, *The Christians light commeth from above.* 275.

Lords day, *breach thereof punished.* 113.

Love *must go together with feare* 268.

M.

Man, *how sinfull.* 84. *one may have all beasts properties.* ibid.

Meanes, *dangerous not to yeeld to the meanes which God useth.* 7.

Meeke, *Who they are.* 65.

Mercy, *Gods mercies innumerable.* 12. *foure sorts of them.* 13. *They are unchangvble* ibid. *The use to bee made thereof.* 14. *who expects it, must shew mercy.* ibid. *It excludes merit.* ibid. 56. *He that gets it, gets all things.* 15. *arguments to obtaine it.* ibid. *To be freed both from sickneſſe and ſinne, a double mercy.* 15. *Gods ſervice is joyned with mercy to our neighbours.* 41. *Gods mercies eternall.* 57. *mercy and juſtice meete in mans ſavation.* 62. 65. *It belongs not to the wicked.* 67. *It is Gods chiefe honour.* 69. *The fountaine of all bleſſings.* 75. *Gods mercies greater then our ſinnes.* 107. *It belongs to the faithful.* 132. *To beg for it the word of a ſupplecant.* 209. *It groweth in every corner of the garden of the Scriptures.* 202. *To be perſwaded thereof how comfortable.* 241. *an helpe for all miſeries.* 268. *how it can bee mercy in God to deſtroy the wicked.* 297.

Merit, *foure reaſons againſt it.* 14. *an objection for it anſwered.* 15. *Mercy excluds it.* 27. *confutation of the doctrine thereof.* 56. 269. Lorinus *a Ieſuit againſt it.* 63. *againſt merits.* 106. 203. 208.

Mercy. *Infinite miſeries require infinite mercies.* 57. *miſery the object of mercy.* 75.

Mourning *for ſinne keepes us from other mournings.* 32. *that we cannot mourne to be lamented.* 33.

Muſicke, *lawfull and uſefull.* 5. *the praiſe thereof.* ibid. *how commodious.* 197. *the antiquity thereof.* 198. *the perpetuity thereof.* ibid. *whence it commeth to bee neglected.* ibid.

Murther, *how grievous a ſinne it is.* 242.

N.

Nature, *weake and needs helps.* 5. *force muſt reclaime its frowardneſſe.* 99. *how ignorant it is.* 120. *how the dulneſſe thereof muſt be awaked.* 263. *what man is by nature.* 269.

Night *divided into foure watches.* 272. *Wherein this world*

world may be compared thereto. 272. 273.

O.

Obedience, *Two meanes to bring us thereto.* 7.
Order *of Gods curing.* 15. *what use to bee made of the alphabeticall order observed in the Psalmes.* 45. *God must be first served.* 60.
Originall *sinne, what it is, with the branches thereof.* 83. *it is sinne.* 218.

P.

Paine, *Two sorts of it.* 15.
Papists, *miserable comfortes.* 269. *Why they and Atheists live and die comfortlesse.* 290.
Parents *negligence in the education of their children punished.* 62. *They are to bee carefull in educating their children.* 218. *how being both religious they can beget sinfull children.* 219.
Partake *we must with no man in his sinnes.* 39. 40.
Particular *remedies to bee applyed to particular diseases.* 124.
Passions, *To subdue them a great victorie.* 188.
Patience, *a sure ground of it.* 96. 147. *The more patient wee are, the more the Lord pitieth us.* 189.
Peace, *difference betweene true & false peace.* 20. *how to discerne peace from security.* 21. 22.
Penitent, *He is so truely who being a patterne of sinning becomes example of repentance.* 80.
Persecuters *of the Church, their end confusion.* 44.
Pleasures *unlawfull, bring lawfull paines.* 20.
Praise *to God must be performed by every member.* 247. *No man can praise him unlesse hee be enabled by himselfe.* ibid. *Whence it is that men doe not praise God.* 246.
Prayer, *our wings to flee to God.* 6. *joynes us to God.* 42. *how beneficiall.* ibid. *its voice more mens all then vocall.* ibid. *being in faith it cannot but bee heard.* ibid. *why the Psalmist mentioneth so often that his prayers were heard.* 43. *a difference betweene prayers proceeding of faith and others.* 94. *They are profitable for all things.* 110. *needfull to all.* ibid. *conditions necessarily to be in him to whom we pray,* ibid. *prayer is a seeking of God.* 112. *God delights in it.* 114. *wherein it differeth from praises.* 120. *It strengthens our faith in Gods promises, and hasteneth him to deliver us.* 190. *what prayers are unavaileable.* 264. *why we ought to pray to God alone.* ibid. *prayer must bee fervent.* 265.

The Lord heareth the godlies prayers, though he doe not presently grant them. 265. *Those pray in vaine that are not assured that God will heare them.* 279. *prayer, the life of religion.* 281. Davids *time spent in prayer.* ibid. *against the neglect thereof.* ibid. *fervency therein whence it ariseth.* 288. *If it be not in faith and to God it is unavaileable.* 291.

Preacher, *The best Preacher who he is* 1. *an experimented preacher of singular use.* 80. *even bad preachers may edifie the Church.* 108. *Three properties requisite in preachers.* 125. *They must waite on their flocke.* 127 *in time of trouble they must not forsake their flocke.* 184. *They should freely rebuke the vices one of another.* 199. *They are Gods watchmen* 274.

Preaching *of the word the ordinary meanes of salvation.* 53. *the matter thereof.* 64.

Presumption, *an argument of weakenesse.* 237.

Princes *must pray for the Church.* 254. *how great soever they are but servants to God.* 283.

Psalmes, *Penitentialls, how necessary, how profitable, and why so named.* 3. *Psalmes of degrees why so termed.* 261.

Purgatory *disapproved.* 263.

Punishment, *Yokefellowes in sinne shall bee yokefellowes in punishment.* 19. 98.

Q.

Quarrells, *our owne and Gods.* 43. 44.

R.

Redemption, *what it is.* 277. *man may partake of it.* ibid. *It is purchased by Christs blood.* ibid. *wherein it is great.* ibid.

Regeneration, *To such as are regenerate the least sinnes appeare great.* 59. *God the sole author thereof.* 232. *more excellent then our first creation.* ibid.

Religious, *They doe wrong to none.* 193. *better so to be, then so to be thought.* 222.

Remember, *How God is said to remember.* 56. *God in remembring mercy forgets sinne.* 58. *how farre we are to remember our sinnes.* 88. 89.

Remission, *The doctrine of remission of sinne how necessary to bee learned.* 80. 81. *wee may bee assured thereof.* 84. *It is certaine.* 86. *God forgiving sinne, covers it.* 87. *Remission of sinne joyned with holinesse.* 90. *God pardons onely the penitent.* 107. *Remission of sinne secures from danger.* 117. *not to be had by the Sa-*

craments

craments ex opere operato. 249. *how needfull it is.* 259. *Why all men are to beg it.* 282.

Repentance, *The first necessary doctrine to be both taught and learned.* 1. *This life the time of it.* 3. *foure markes of it.* 3. 4. *God regards not the quantity but the quality thereof.* 33. *it must bee both secret and constant.* 34. *It blots out sinne.* 49. *It must bee proportionable to our sinnes.* 100. *resolution necessary thereto.* 101. *True repentance is voluntary.* 102. *It must be of all sinnes.* 105. *it and remission of sinne meets together.* 106. *none is to be ashamed thereof, as who have not beene ashamed to sinne.* 197.

Righteousnesse, *The rule thereof* 135. *cannot be without sincerity.* 136. *Gods righteousnesse what it is and how excellent.* 240. *land of righteousnesse what it signifieth.* 295.

S.

Sacrifice. *Sobbs and sighes the best sacrifices.* 31. *The use of legall sacrifices.* 246. *what sacrifice most excentable to God.* ibid. *Sacrifices of righteousnesse what.* 259.

Saduces, *Two sorts of them.* 20.

Saints, *How to make use of their falls* 2. *Their communion.* 63. 64. *Gods secrets revealed to them.* 73. *Saints departed, doe not now heare us.* 111. *Wherein they are now occupied.* ibid. *The Saints great danger.* 115. *The fury of their enemies.* ibid. *They must be constant.* ibid. *Saints departed not to be invocated.* 202.

Salvation *belongeth onely to God.* 26. *every man must be assured of it.* 82.

Sanctification *followeth the remission of Sinnes.* 231.

Satisfaction, *mans satisfaction cannot cover sinne.* 88.

Satan *teacheth man to sinne, and furnisheth cloakes to cover it.* 93. *he is more to be feared for his craft then his cruelty.* 187. *an enemie to repentance and confession of sinne.* 193. *his policy in hiding and making knowne the greatnes of our sinnes.* 212.

Scriptures, *profitable for all uses.* 78. 80. *The Papists withholding them from the Laity harmefull* 271.

Shame, *The wicked the right owners thereof.* 50.

Similitude *much used in Scripture.* 206. *no earthly thing which may not by them be applyed to some spirituall use.* ibid.

Sincerity *required of God in every Christian.* 90, 91. *Three markes whereby to try it.* 92.

It is to be used in Gods service. 150. *how esteemed of God.* 221.

Singing, *against popish singing.* 121. 138.

Sinne, *of great men how dangerous.* 2. *To the godly, it is turned to the best.* ibid. *why God hates sinne.* 10. *It weakens strong men.* 16. *It undoes the whole man.* 18. *how God cures it.* 19. *monstrous sinnes produce unwonted sicknesses.* ibid. *The force of sinne.* ibid. *Short time therein may bring a long time of paine.* 33. *it blinds both soule and body.* 36. *hatred thereof a marke of victory against it.* 38. *all sinnes must bee quitted.* 40. *Sinners are the devills workmen,* ibid. *Sinnes wages.* 40. 41. *there must be knowledge thereof, before there be remission.* 55. *God makes it manifest his glory.* 58. *no time of mans life free from it.* 59. 60. *Sinnes of knowledge worst* 61. *By encreasing it turnes to rebellion* 61. *The only object of mercy.* 64. *Those against God hurt our neighbour.* 68. *aggravation therof a marke of repentance.* ib. 143. *if we remember it God forgets it.* ib. *all changes come of Sinne.* 72. *multiplicity of sinne, brings multiplicity of sorrow.* 75. *our owne sinne the root of al our trouble.* 76. *One sinne draweth on another.* 83. *of all others the heaviest burthen.* 85. 144. *meanes whereby to be freed thereof.* ibid. *It makes naked.* 86. *It is a debt.* 88. *God winkes not at the sinnes of his owne children.* 93. *it maketh men like beasts.* 94. *How man makes it knowne to God.* 100. *whence the knowledge of it commeth.* 101. *It is not to be extenuated.* 105. *who so overcommeth it in himselfe, will endeavour to overcome it in others.* 122. *many sinnes produce many sorrowes.* 131. *punished in every member committing it.* 142. *God cannot away with it.* ibid. *It is the cause of all our miseries.* ibid. *Why compared to waters.* 143. *causeth putrefaction and rottennesse.* 145. *changeth mans beauty into deformity,* 147. *enfeebleth mans nature.* 149. *publike sinnes must have publike repentance.* 200. *It maketh man appeare filthy before God.* 206. *The evils thereof.* ibid. *a man polluted therewith is of all creatures the most beastly.* 207. *as it is daily committed, it must be daily purged.* 207. *wherein compared to leprosie.* 208. *notes both outward and inward, shewing whether we be washen therefrom.* 109. *differences betweene the godly and ungodly in remembring their sins.*

ſinnes. 210. *The more we repent of them, the more we are eaſed of them.* 213. *as they are a breach of Gods law, they ſhould more grieve us, then becauſe our neighbours are wronged thereby.* 214. *actuall ſinnes ſpring from originall.* 217. *One ſinne remembred muſt put us in mind of others committed.* ibid. *how ſoone man beginneth to ſinne.* 218. *pleaſure therein hindreth joy in God,* 236. *How God is ſaid to marke mens ſinnes.* 266. *how God taketh notice thereof.* 268. *generality of ſinning no excuſe for ſinne.* 269. *Remiſſion thereof to be begged.* 284.

Sion, *and* Jeruſalem *what they were, and what they ſignifie, with the application thereof.* 254 255. 256.

Sorrow *for ſinne true and fained.* 94. 95. *how effectuall.* 247.

Soule, *man hath a ſoule.* 20. *how to know whether it be at peace with God.* ibid *a diſquieted ſoule not the worſt.* 20. *what things trouble the ſoule with the remedies thereof.* 23. *It is well kept when God keepeth it.* 77. *There is no life in the ſoule without the ſenſible preſence of God.* 290.

Spirit, *Three ſorts of Spirits.* 194. *when the Spirit is right.* 233. *where Gods ſpirit is, there is liberty.* 237. *The holy Ghoſt why termed a free ſpirit.* 239. *The benefits comming of him.* 295. *Two ſorts of ſpirits.* 295.

Spirituall *things to bee firſt ſought.* 292.

T.

Teach, *who would teach muſt firſt learne.* 51. *falſe teachers dangerous.* 274.

Teares, *Gods purgations to expell ſinne.* 34. *have force with God.* ibid.

Thankefulneſſe, *an eſpeciall gift of God.* 120. *what benefit of all others we ought to be moſt thankefull for.* 249.

Tongue, *when fit to uſe it, when not.* 188. *when beſt imployd, and by whom it is not well employed.* 253.

Traditions *bind not the conſcience.* 68.

Tranſgreſſors, *multitudes of them cannot warrant the conſcience.* 40.

Trialls, *whatſoever they are, God is juſt.* 216.

Trinity, *a repreſentation thereof.* 56. *wherein to be imitated.* 57. *to be invocated.* 203.

Troubles, *Spirituall greater then temporall.* 19. *how a troubled heart ſpeakes to God,* 24. *Troubles accompanied with deliverances.* 121. 132. *how long remembred.* 137. *The godlies greateſt comfort therein.* 201. *the end why we may deſire deliverance therefrom*

from.229.*when we must seeke therein*. 231.
Truth, *required both in profession and conversation*. 222.
Tyme, *The more is spent in sin, the more trouble followes*. 97. *to be well used, whilst we have it*. 113.

W.

Walke, *Christians feet, whereupon they must walke*.152.
Washing, *what meant thereby*. 225. *whose worke it is*. ibid.
Watchmen, *their office*. 273.274
Waies, *Two contrary ones*. 51.52 *Gods waies what they are*.240.
Weakenesse *in us, a means to prevaile with God*. 16, 17.
Wicked, *They adde vinegar to gall to Gods children*. 38. *described by two marks*. 50. *wherein they resemble the horse, and wherein the mule*. 128,129. *Their life sorrow*. 130. *They rejoyce at the fall of others*. 191. *Their life is sinne*. 193. *alwaies calumniate the Godly*. 194.
Will, *Such as performe Gods will are of him taught so to do*. 293.
Wisedome, *to be learnt of God onely*. 222. *The faithfull only are wise*. 123.
Women, *Their impudency condemned*. 200.
Word, *When Gods Word is neglected, the rod followes*. 7. *It frees man from sin and shame*. 46. *the contempt thereof the cause of shame*. 51. *Without it no assurance of pardon of sinne*. 55. *it is a secret*. 73. *against the loathers thereof*. 229. *On whom it worketh, and who maketh profit thereby*. 240. *the power thereof*. ibid. *vvith its necessity and utility* ib. *To rely on any thing else besides it vaine* 271.
Workes, *no man can stand by his owne workes*. 269 *against justification by them*. 284.
World, *wherein compared to a night*. 272. 273.
Worldlings, *consumed by three wormes*. 71.

Y.

Youth, *What sinnes enclined unto*. 60. *is ignorant*. 62.

AN

AN INTRODVCTION, OR PREFACE VNTO THE ENSVING SEPTENARY.

THE accuſtomable method of doctrine which both *Moſes* and the Prophets, Chriſt and his Apoſtles, and *Iohn* the *Baptiſt* uſed in their Sermons, was, *Repent, for the Kingdome of heaven is at hand.* For as it were folly to powre in Wine and Oyle in the wound, till it bee firſt ripped and ſearched: So to offer the Kingdome of God and the promiſes of ſalvation to a ſinner unleſſe he be penitent, and feele what neede he hath of Chriſts bloud were loſt labour: yea, as none cared for the braſen Sepent, but thoſe who were ſtung by the fiery Serpents, and none ſue and ſeeke after the Phiſitian, but the ſicke: So none cares for Chriſt Ieſus, but thoſe that feele themſelves ſtung by ſinne. That then is the firſt and beſt preaching, and hee the fitteſt Preacher to cure ſoules, who can firſt wound, then heale; firſt caſt downe, and then raiſe up. *I love* (ſaith an Ancient Father) *that Paſtor who doth not move the people by his doctrine to applaud him, but moveth me to mourne for my ſinne.* For as the Law preceds the Goſpel, ſo Repentance doth the remiſſion of ſinnes: yet is not Repentance a cauſe of the Kingdome of heaven, but a neceſſary preparation for the ſame; as a needle to make entrance for the thread of grace, which muſt tie us to God.

This is the firſt and moſt neceſſary leſſon to be learned by us all; And at whoſe ſchoole can we learne it better, then at ſuch an experimented Prince and Prophets, (experience having great place in any who would teach and inſtruct others, that which he hath firſt felt in himſelfe) who (albeit a man after Gods own heart) did commit murder and adultery, for which he repented

Levit. 5 5. Ezek 18 20. Mat. 4. 17. Acts 2. 38. Revel 2 5. Mat. 3 2. *Similie.*

Num. 21:9. Mark 2.17. *Obſerva. 1.*

Illum paſtorem amo, non qui ſibi plauſum, ſed mihi planctum moverit.

Simil.

Obſerva. 2.

1 Reg. 15 5. 2 Sam. 11. 4. 17. 2 Sam. 12, 13.

 ſincere-

ſincerely, and hath honoured God more by his repentance than he offended him by his ſinne. Bleſſed is that King who leaves behind him, as great teſtimony of his converſion to God, as hee hath given proofe of his defection from him. And therefore let Kings learne of a King, and Paſtors of a Prophet, even when they ſinne, and become ſtumbling blockes to others, to repent, and blot out the note of ignominie (which through their ſinne they have received) by a true converſion and open confeſsion, as the King of *Nineve*, Queene *Heſter*, *Mordecay*, *Manaſſes*, and here *David*. For their ſinnes are more offenſive and greater than others, as who make many to fall with them, as the fall of a Cedar is the ruine of many inferiour trees.

Ionah 3. 6.
Eſther 4. 6. 17.
2 Chro. 33. 12
Simil.

Obſerva. 3. If our ſinnes be ſecret, we are not bound to any auricular Confeſsion, *for Gods honour is to conceale a ſin*; in doing otherwiſe, we do double wrong, one by our ſin to offend God, another by our revealing to diſhonour our ſelves and offend the Church. But if our ſin be publique (as was *Davids*) to deny, colour, or extenuate the ſame, were to ſin grievouſly againſt God & our own ſoules, defrauding God of his glory, and our ſoules of ſalvation.

Prov. 25. 2.

2 Sam. 11 4.

Obſerva. 4. But marke the truth of that ſentence, *all things work for the beſt, to thoſe that love the Lord*: for *Davids* ſin turnes to the glory of God, the comfort of the Church, & his owne ſalvation: ſo that as the dung and excrements of nature are profitable to fatten the ground, ſo is his ſin to better & make him more fruitfull to God.

Rom. 2. 28.

Simil.

Obſerva. 5. Herein alſo is the mercy of God greatly to be admired, that *where ſin did abound, now grace doth ſuperabound*, for albeit *David* did fall through the corruption of his nature into thoſe hainous ſinnes, yet God magnifieth his compaſsions in his converſion, and in his unfained repentance.

Rom. 5. 20.

Vſe. But hereby let not licencious libertines be provoked by *Davids* example to ſinne, as commonly they abuſe the falls of Gods children, to be warrants to themſeves, and arguments by which they corroborate and ſtrengthen themſelves in their wickedneſſe, as Drunkards, inſtance *Noah*; Inceſtuous men, *Lot*; Adulterers and Murtherers, *David*; Perſecutors, *Paul*; Apoſtates, *Peter*, &c. But oh wretched men that ye are, doe ye make the fals of the Saints allurements provoking you to ſinne, whereby the contrary they ſhould bee as ſo many Beacons, warning you that yee take heede, leaſt ye fall upon ſuch rockes, upon which they were in hazard to have beene drowned, yea rather by their example

Gen 9. 21.
Gen. 19. 33. 35.
2 Sam. 11. 4. 17.
Acts 9. 1, 2.
Mat. 26. 74.
Simil.

ye

ye ought to eſchew ſuch dangerous gulfes whereinto they were plunged, and learne by their repentance to repent for ſinne; for *their ſinnes are not ſo much to be obſerved as their repentance.* But alas, theſe deſperate men take the inſtrument which ſhould launce their wound, to kill themſelves therewith.

Compariſon.

David hath left behind him *ſeven* Pſalmes of *Repentance*, according to the number of the *ſeven* dayes of the *weeke*, that as each day we ſin and fall, ſo we may have one of theſe Pſalmes, as a ſheepe-crooke to pull us out of the dich of ſinne. Theſe are as *ſeven* Cities of refuge, wherinto a ſinner may fly for ſafegard, when hee findeth himſelfe purſued by the avenger of blood for his ſinnes, or as *ſeven* ports wherein a Chriſtian toſſed with the waves of temptations may get ſafe harbour. They are not to be miſliked, becauſe they beare the number of *ſeven*, as though any magicall ſuperſtition were incloſed in that number, for all the holy Fathers have obſerved, that in all the 150. Pſalmes of *David* (wherof ſome are *inſtructions* to a godly life, others *deprecations* againſt his adverſaries, many of them *praiſes* of Gods mercies, others *prayers* for the Church) theſe *Seven* are left as witneſſes of his unfained repentance, therefore they beare the name of *penitentiall*, *à pœnam tenendo*, becauſe they beare in them the paine and griefe of his heart, wh ch he ſuſtained for his ſinnes.

Obſerva. 6.

Simil. Numb. 35. 13.

Simil.

Why called penitentials.

We have all ſinned with *David*, let us learne to repent with *David*, for the blood of Chriſt will not be effectuall to any but to a penitent ſinner. Now is the time when repentance may helpe thee, for *though* (as *Auſtin* ſaith) *after this life it be perpetuall, it is in vaine*: As *Eſau* mourned bitterly, when there was no place left for the bleſsing, ſo ſhalt thou doe, if thou neglect the opportunity of repentance.

Vſe.

Auguſtine. Gen. 27. 38. Heb. 12. 17.

But that ye may learne to diſcerne, whether ye have obtained the gift of true repentance, as *David* did, obſerve theſe foure markes.

Foure markes of Repentance.

Firſt, what was the *ground* and firſt *motive* which moved you to repent? the plagues and ſcourges of God, (as they made *Pharaoh* to ſay, *I have ſinned*:) Or the ſweet voyce of Gods word which moved *David* to ſay, *I have ſinned*. If ſome paine, ſhame or ſickneſſe hath made thee repent, it being removed, thou mayeſt change; but if the Word hath wonne thee, thou art wonne indeede. The Spouſe in the *Canticles* was raiſed from the bed of ſinne by the voyce of her beloved:

1 Marke. The ground of Repentance. Exod. 9. 27. 2 Sam. 12. 13. Cant. 5. 5.

Luk 22.61.62 Christ looked on *Peter*, and hee wept bitterly. The Word of God by *Iohn* converted the Souldiers; by *Peter* three
Acts 2 41. thousand *Iewes*, as *Paul* was by the voice of Christ, *why*
Acts 9 4. *persecutest thou me.*

2 *Marke.* Next, trie the *sinceritie* of thy Repentance, whether thy heart
Sincerities. hath greater griefe for sinne than thy tongue utters. The
Simil. *Comœdians* who act the siege of *Troy*, can represent the dolefull habite, teares and sorrowes of *Priamus* and *Hecube*, King and Queene of *Troy*, but they are not in heart touched with their griefe, neither are they sensible of their sor-
2 Sam. 14. 2. row. The woman of *Tecoah* counterfeited her griefe for
Absalom, but felt none. Such and no better is the Repen-
1 Sam. 24. 17. tance of Hypocrites, they may weepe with *Saul* counterfeitly, their heart not being truly touched: which Hypo-
Note. crisie of theirs and fained repentance, the Lord detests more, then any sin that a man can commit: for a man sinning, profes-seth himselfe to bee the Devils servant, but fainedly repenting, hee professeth himselfe to bee Gods servant; in the meane time keeping his heart to the Devill, and with *Ana-*
Acts 5. 2. *nias* and *Sapphira* stealing backe sacrilegiously that which hee offered to God, yea even the best part, his heart.

3 *Marke.* Thirdly, trie the *universality* of thy repentance, for it must
Universalitie. not bee of *one*, but of *all* sinnes; ye must not spare *Agag* and
1 Sam. 15. 9. the fat cattell with *Saul*, your principall, most profitable and pleasant sinnes, but if ye deny one, denie all; if yee refuse one, refuse all; if ye reject one, reject all: for as one rope was
Iudg. 16. 21. able to binde *Sampson*, when he was spoyled of the marke of
Note. Gods presence in his head; so one sinne not repented for, is able to carry any person headlong to destruction.

4 *Marke.* Finally, let thy repentance bee *constant*, not as the dew of
Constancy. the morning, or the morning cloud, but the longer thou
Hosea 13. 3. livest, thou must ever have the greater remorse for thy
Simil. sinne. The shippes are in greatest hazzard when they ride
Psal. 130. 1. in shallow waters, and are most sure in deepest places, according to that of *David, Out of the deepe places I cried unto*
Simil. *thee.* And as quicke springs send forth continuall waters both Winter and Summer, whereas standing pooles are dried up through the heate of the Sunne; So is true repentance ever mourning and boyling out teares, when the counterfeit dries up sodainely, through the inordinate heate of affections.

A

A GODLY AND FRVITFVLL EXPOSITION ON THE SIXT PSALME, THE FIRST OF THE *PENITENTIALS*.

THis being in order the first of the Seven, containeth a Preface, and the Psalme it selfe. The Preface containes the Author, *David*, the musicall Instruments whereon it was to be sung, *Neginoth* upon *Sheminith*, and the person to whom it is concredit to be sung, the chiefe Musitian. Division generall.

David was a chiefe sinner, who not only sinned in his person, but by his example made Gods name to be evill spoken of, now he becomes a chiefe mourner for his offences committed. *Observa.* The person to whom, and instruments whereon to be sung.

He commits this Psalme to the Master of the *Basses* and *Tenors* to bee sung, by the tunes which are called ὑπατοις καὶ μέσοις *the undermost and middle*. Ye see by this the lawfulnesse of Musicke, and that it hath beene esteemed among the Saints, and is of great vertue to stirre up the affections of men. The Harpe of *David* banished the evill spirit from *Saul*: *Elisha* craved a Minstrill to remove his anger, yea it is alleaged, that by the sound of Musicke the *Dolphine* is much taken: It is very commendable if it be rightly used, for it is not onely meete to stirre up the affections to joy, but also to provoke them to mourning, for so heavie is our nature, that it craveth helpes and supplyments which may further us to the service of God, whereby the contrary there is force enough in nature to provoke it to evill, for this cause he commits it to the Base and Tenor. Musick lawfull. 1 Sam. 16.23. 2 Reg. 3.15. *Note.*

To conclude this point, let no man contemne Musick, seeing it is magnified in heaven amongst the Angels, and the aire is replenished with infinite varietie of tunes and notes; Men should imitate Angels, and not bee inferiour to birds, but bee here on earth stirred up to praise God, lest in hell we sing that Musicke praised. Psal. 145.17.

blacke Base, and be forced to cry, *The Lord is just in all his judgements.*

Division particular.

The Psalme hath two parts, a Prayer, and a Triumph after Prayer. The Prayer hath two patts, a deprecation of evill, in the first three verses, and a desire of delivery, in the next foure. The triumph and perswasion of obtaining his suit, in the three last.

The use of this Psalme.

It serves for all persons who are either troubled in mind, or diseased in their bodies, or are persecuted by the wicked. If they peruse this Psalme, they shall finde medicine to remedie and cure all.

Verse I.

Verse 1. *O Lord rebuke me not in thine anger, neither chastise mee in thy wrath.*

Doctrine 1. In our afflictions wee must looke to God, and not to secondary causes.

O Lord:] *David* being heavily vexed, hath his refuge to God, whose hand he felt upon him: whereby hee would teach us, not to set our eye upon the instrument which afflicteth us, or the mid causes which deale with us, but looke higher then those, to that *Primum mobile*, the eternall God, the first moover of them all, without whose speciall advice and determination, the Devill himselfe is not able to cause the least haire of our head to fall to the ground*, which *David* considered wel (when *Shemei* railed at him) in saying, *The Lord hath bidden him*: the like he thought at the death of his child. This *Iob* acknowledged, when in his great distresse hee looked to God and said, *We have received good things at his hand, why not evill also? the Lord hath given, the Lord hath taken, blessed be the name of the Lord.* When then we are wounded, wee must goe to one who can cure us, even him who hath heaved us up, and cast us downe againe, and will againe raise us up.

* For all are numbred. Mat. 10. 30. 2 Sam. 16. 11. and 12, 23. Iob 1. 21.

Vse. To goe to God for helpe in our distresses.

Doct. 2. Prayer is our wings to flie to God in our affliction. Cant. 2. 14. *Simil.*

Next, *David* being in distresse, runnes to Prayer, for Prayer is the wings wherewith we must flie to the mountaine of God in our tribulations, to hide our selves in his Rocke (as a Dove) from the violence of the Hauke which pursueth us, yea oftentimes God sendeth us afflictions, to the end we may bee provoked to Prayer.

Rebuke

[*Rebuke me not*] God hath two meanes by which he reduceth his children to obedience: his word, by which hee rebukes them, and his rod, by which hee chastiseth them. The word precedes, admonishing them by his servants whom hee hath sent in all ages to call sinners to repentance: of the which *David* himselfe saith, *Let the righteous rebuke me*: and as a Father doth first rebuke his disordered child, so doth God speake to them. But when men neglect the warnings of his word, then God, as a good Father, takes up the rod and beates them. Our Saviour wakened the three Disciples in the garden three times, but seeing that served not, he told them that *Iudas* and his band was comming to awaken them, whom his owne voyce could not waken. Many contemne the Word and Sacraments, & such gracious warnings, *For which cause* (as saith the Apostle) *many are weake and sicke among you, and many sleepe*. And indeede many warnings have we received, but all in vaine, and therefore the Lord hath beene forced to apply some harder remedies, yea even to fire the filthy tarsie of our sinne.

2 Meanes by which Gods brings us to obedience.
1 His Word.
2 His Rod.
Marke 2.17.
Psal. 14.1.5.
If we refuse to be ruled by Gods Word, then God will not faile to correct us with his Rod.
Mat. 26.46.
1 Cor. 11.30.
Simil.

But yet happie is that man that can bee touched with any of them (where by the contrary it is a desperate evill where nothing can move) either with the Word, as *David* was when he said, *I have sinned*, or the rod, as the *Prodigall*, being pinched with famine, resolved to returne to his Father, and confesse his owne unworthinesse. But alasse, the Lord hath too great cause to complaine of this age, as hee did of the Israelites by his Prophet, while he saies, *I have smitten them with Mildew, Grashoppers, &c. and yet they have not returned unto me*: and therefore it is to be feared that it befall to us, as to the Sonnes of *Eli*, who *would not heare the voyce of their Father, because the Lord would slay them*.

Note.
Yeeld to the meanes which God useth.
2 Sam 12.13.
Luke.15.18.
Amos 4.9.
1 Sam 2.25. & 4.11.

[*In thine anger.*] *David* deprecates not Gods rebukes or corrections, but that he would not rebuke him in his anger, neither chastise him in his wrath, by which he makes a manifest distinction betweene Gods chastisements to his his owne and punishments to his enemies, for God strikes them both, but not with a like affection, as a father will correct his child and punish his enemy, being in a contrary disposition to the one, in which he was not to the other. It is true, there is a great similitude betweene a curse and a crosse, and often times Gods children have beene deceived thereby, and through his hard handling of them, have

Distinction betwixt Gods chastising his children and punishing his enemies.
Gods children increase their griefe in not discerning betwixt a curse and a crosse.

have judged him to have become their enemie; but indeed there is great difference; for the one commeth out of his love to his owne, the other out of his hatred to the ungodly, as a beginning of their everlaſting paines.

Some markes betwixt a curſe and a croſſe.

And to the end ye may know whether they come from the hands of a loving God, or no, conſider theſe markes & tokens.

1 *Marke.* To looke to our ſelves, as cauſing it, and not to ſecondary meanes.

Firſt, if they leade thee to a conſideration of thy ſinne, which is the ground and cauſe of them, ſo that thou lookeſt not to the inſtrumentall or ſecond cauſe, but to thy ſelfe, the cauſe of all, they come from the hand of a loving God.

2 *Marke.* If by them we be driven from ſinne.

Secondly, if they make thee leave off to ſinne and reject it, they come from a loving God.

3 *Marke.* If they drive us to God. 2 King. 6. 33.

Thirdly, if under thy croſſe thou runne unto God, whom thou haſt pierced, that hee may deliver thee, and not ſay with that godleſſe King *Iehoram*, *Why ſhould I attend any more upon the Lord?* they come from a loving God.

4 *Marke.* If they worke in us humility and patience.

Fourthly, the croſſe worketh in the godly a wonderfull humility and patience, ſo that they ſubmit themſelves under the hand of the living God, that they under it may be tamed, and from Lions be made Lambs. The wicked either howle (as doe dogs that are beaten) through ſenſe of their preſent ſtroke, or if they be humbled and ſeeme patient, it is coacted and perforce; as a Lion which is caged, and cannot ſtirre. In a word, their afflictions may well reſtraine their perverſe nature, but it can never chang, alter, nor renew it, it muſt bee the power of Gods reſtrainnig grace, which will renew man and mortifie his affections. The Lord ſanctifie our corrections, that they may worke in us a true converſion to our God, for which God hath laid them upon us. And let us deſire his Majeſty, that ſince hee viſiteth us every morning, and deales (to the outward appearance) more ſtrictly with us, than with our enemies, that hee may whip us with the rod of his children, and take not away his holy ſpirit from us, as he doth from the wicked. 2 Sam. 7. 14.

Simil. *Note.*

The thing that hee deprecates here is the *wrath of God*, and therefore it falleth out naturally, that I ſhould ſpeake thereof.

Opinions of Gods anger.

The *Philoſophers* ſaid of old, that there was neither wrath nor grace in God, and therefore that he neither rewarded his worſhippers, nor puniſhed thoſe that contemned him. The *Stoicks* affirmed that there was no wrath in God, becauſe they conſidered nothing in wrath, but that which is corruptible and ſinfull, as

as to runne after a beastly manner to revenge. But alasse those persons did not consider the difference betwixt the qualities that are in our sinfull nature, and the essentiall properties which are in God: for hee is angry and sinnes not. His anger is as pure as his mercy, for his justice is his anger, but our anger is mixed with sinne, and therefore evill.

The Scriptures themselves make mention of Gods wrath, that he was angry against the *Israelites*, against the *Sodomites*, against *Pharaoh*, against *Solomon*, against the *Iewes*, for the sinne of *Iehu*. But it is to be understood, that the names of Furie and Anger are not in God *secundùm affectum*, that is, not according to the passion and affection (unto which God is not subject) *sed secundùm effectum*, according to the effect: as when God chastiseth sinne, it seemeth to the sinner that God is in choler, and so hee measureth God according to humane sense.

Num. 11. 1. Gen. 19. 24. Exod. 4 &c. 1 King. 11. 9. Hosea 1. 4

How anger is in God.

The anger of God is threefold. 1. *Generall*, which is laid upon all men, for which cause the Apostle saith, *we are all the children of wrath*. 2. *Temporarie*, wherein God is angry both against the sinnes of the elect and reprobate in this present life. 3 *Eternall*, which the Apostle called *the wrath to come*: of which also *Iohn* the *Baptist* speaketh, *who hath forewarned you to escape the wrath to come?*

Gods anger is threefold. 1. Generall. Ephes. 2 3. 2. Temporarie. 3. Eternall. 1 Thes. 1. 10. Matth. 3 7.

Those who are subject to anger, whom the Grecians call ὀργίλους, they are suddenly passionate, and have three great infirmities in being angry: 1. οἷς οὐ δεῖ, against those whom they should not. 2. ἐφ' οἷς οὐ δεῖ, for matters they should not. 3. μᾶλλον ἢ δεῖ, more than they should bee, which three fall not into God, for his wrath is onely against sinners who doe transgresse his Law, not against the righteous, as a just Iudge being angry at malefactors. Next, his anger is onely against sinne, for he hateth not his owne creature, but the corruption of sinne that destroyes his creature. And thirdly, the whole Scriptures testifie unto us, that he doth moderate and temperate his wrath, that in his greatest indignation he hath remembred mercy, and hath not proceeded with the extremity and rigor of his justice.

Three sinnes in mans anger. 1 To be angry against them they should not. 2. For things they should not 3. More than they should. Neither of which befall God.

But it must be remembred, that as his grace is very great, so his wrath is very heavy: And therefore saith the Psalmist, *Who knoweth the weight of thy indignation?* The wrath of a King is as the roaring of a Lion: as the wrath of King *Nebuchadnezzar* King of Babel, was great, and the fire very fearefull. But the

Gods anger great. Psal. 90. 11. Pro 19. 12. Dan. 3. 16. 19.

three Children feared not ſo much that temporall fire, as the fire of the angry countenance of God, himſelfe being a conſuming fire and an everlaſting burning. *A fire is kindled in my wrath* (ſaith the Lord) *and ſhall burne unto the bottome of hell, and ſhall conſume the earth with her increaſe, and ſet on fire the foundations of the mountaines, &c.* Then ſince we will be loath to under-lie the wrath of a King, ought we not to be carefull and circumſpect, that wee come not under the danger of the higheſt wrath? The anger of a mortall King reaches and extends to the bodies, goods, and poſterity of the offenders; but the anger of God reaches further, even to the ſoule. The anger of a Prince is finite, and will have an end, but Gods anger is infinite and endleſſe, as himſelfe is, *The breath of his noſtrils as a river of brimſtone will kindle Topheth prepared for the King.* But woe will bee to thoſe that for feare of any earthly Prince or Monarch, come under the indignation and wrath of God.

Deut 4 24. & Heb. 12.29. Deu. 32 22.

Differences betwixt the anger of a King and of God.

Eſa. 30.33.

All ſinnes offend God and provoke him to anger, but there are ſome pointed out by Scripture, whereat he is more offended, as Witchcraft, Idolatrie, Hypocriſie, &c, yea, thoſe which ſeeme leſſer ſinnes to us being multiplied, and not repented for, will alſo kindle him to anger: yea, further, what ever ſinne we commit, God will be angry at it and offended therewith, not that he can receive any evill by our evill doing, more then hee gets good by our well doing; but he is angry that we ſhould undoe his Image in us, and be cauſe of our owne damnation. As a father is offended at his ſonne, not for any wrong comming to him, but to ſee his owne image before his eyes, and a part of his owne nature deſtroying it ſelfe.

What ſinnes God hates.

Why God hates ſinne.

[*Neither chaſtice me in thy wrath*] The duplication of the word anger, and heate or furie, ſheweth unto us that *David* apprehended deepely Gods indignation, for there are many (alas) who doe thinke little of it, but a heart afflicted and mortified will redouble the grievance, and thinke more and more of his Majeſties anger.

The godly are to be ſenſible of Gods wrath

But it may be asked, how God ſaith *there is no anger with me*, and here *David* craves to bee exempted from his anger? Anſwer, Hee hath no fleſhly anger, ſuch as proceeds from raſh judgement, or the corruption of man; but he is angry and ſins not, when hee is onely angry at ſinne: for it is certaine, that God will bee angry at nothing in his creatures, but onely ſinne, which

Objection. Eſay 27.4. *Anſwer.*

which bringeth man to destruction: for as if a father saw a serpent in his childs bosome, hee would hate the serpent notwithstanding his love to the boy: So we are Gods children, he loves that which he made of us, our bodie and soule, and hates that which the devill hath put in us, our sinne. *Simil.*

And as the anger of God differs from the anger of man, the one being grounded upon partiall affections of the corrupted heart which is offended at any thing which crosseth it, the other being onely moved at sinne: So they differ in continuance; for Gods wrath lasts but a moment, slow he is to conceive wrath, and ready to pardon. But the anger of man on the contrary, ariseth from the smallest motives, and it cannot cease till it bee converted into mallice, as at last the serpent becommeth a fiery flying Dragon. Gods anger differs from mans. Psal. 53. 8.

Therefore let us imitate God in our anger, observing that rule of the Apostle, *Be angry, and sinne not.* Let us be angry at nothing but sinne in our selves and in others. And againe, *Let not the Sunne goe downe on our wrath.* In the meane time, let us remember that there is nothing more terrible than the wrath of God: and therefore let us walke in feare and trembling before him, who is able to kill both body and soule. Are they not then desperate, & miserable men, whose usuall imprecations are, that the wrath of God be upon themselves (if such and such a thing be not true) and the vengeance of God upon their neighbours? Alas, one day they shall feele the dint of that wrath, when they shall be forced to cry, *O mountaines cover, and O hilles hide us from the face of that terrible Iudge.* *Vse.* Ephe. 4. 26. Ephe. 4. 26. Mat. 10. 28. Revel. 6. 16.

VERSE. II.

Have mercy upon me, O Lord, for I am weake: O Lord heale me, for my bones are vexed. *Verse 2.*

Have mercy:] To flie and escape the anger of God, he sees no meanes in heaven or in earth, and therefore hee retires himselfe to God, even to him who wounded him, that hee might heale him. He flies not with *Adam* to the bush, nor with *Saul* to the Witch, or with *Ionas* to *Tarshish*, but hee appeales from an angry and just God to a mercifull God, and from himselfe *Doctr.* 1. No meanes to eschew Gods anger but to go to himselfe. Gen. 3. 8. 1 Sam. 28. 8. Ionah 1. 3.

ſelfe to himſelfe. The woman who was condemned by King *Philip*, appealed from *Philip* being drunken to *Philip* being ſober. But *David* appeales from one Vertue, Iuſtice, to another, Mercy. There may be appellation from the Tribunall of Man to the Iuſtice ſeate of God, but when thou art indited before Gods Iuſtice ſeate, whether or to whom wilt thou goe, but to Himſelfe, and his Mercy-ſeate, which is the higheſt and laſt place of appellation? *I have none in Heaven but thee, nor in earth beſides thee.*

Vſe. In the ſenſe of Gods wrath ſeeke to him for mercy. Pſal. 73. 25.

Doct. 2. A ſenſe of miſery is a ſpurre to crave mercy.

Next, obſerve what *David* craves, [*Mercy*:] whereby wee may perceive that hee was brought to a conſideration of his own miſery, or elſe he needed not to have asked for mercy. Then it is neceſſary, that to the end wee may the more effectually crave pardon, every one of us firſt have a ſenſe and feeling of our owne ſinne and miſery. The woman of *Samaria* ſported herſelfe with the offers of the waters of life, which Chriſt Ieſus offered her out of his owne bleſſed mouth, untill the time hee objected her ſinnes to her, then ſhe received them gladly, and communicated them to the whole Citie; ſo did *Mary Magdalen*, *Peter*, *Manaſſes*, *Paul*, and ſo have and muſt all penitent ſinners doe; ſo neceſſary a thing it is to feele our owne miſeries, that the mercies of God may be more welcom & ſweet unto us. And therefore it is but an idle voyce when men call for Gods Mercy, not having the leaſt remorſe for their ſinne, the Phariſee needed not Chriſt, as *the whole needed not the Phyſitian*. God give us then the ſpirit of repentance, that we may mourne, to the end that we may be comforted.

Vſe. Labour for a true ſenſe of our miſery, to make us the more earneſt for mercy. Iohn 1. 7 &c. Luke 7. 37. Luke 22 62. 2 Chro. 33. 12. Acts 9. 4. &c.

Luke 18. 11. Marke 2. 17. Matth. 5. 4.

As for the mercy of God, to me to ſpeake thereof it is impoſſible, yea to expreſſe the height, bredth, depth, and length thereof, as impoſſible as if I ſhould reckon the number of the ſand of the Sea; yea all the creatures, Angels, and men, if they would bend their wits, they were not able to expreſſe the leaſt part of the mercies of our God, for they are finite creatures, and he an infinite God, whoſe mercies are innumerable and infinite: yet according to my humane capasity, what I have conceived and doe beleeve of his mercy, that I will deliver to you. And as I ſpake before of his wrath and anger that endureth but for a ſeaſon, I will intreat of his mercies which endure for ever, and which are above all his workes, himſelfe alſo being ſtiled, *The Father of mercies*.

Gods mercies innumerable. Ephe. 3. 18.

Pſal. 136. 1. &c. Pſal. 145 9. 2 Cor. 1. 3.

His

His *mercies* are either *Generall* or *Speciall*, *Temporall* or *Eternall*. His *Generall*, mercies, are those benefits which hee bestowes upon all mankinde, as well elect as reprobate: whereof our Saviour, *he maketh the Sunne to shine upon the good and upon the bad*; and thereupon inferreth, *Be mercifull, as your Father in heaven is mercifull*. So that Externall benefits of the reprobate unseene and unfelt are benefits and mercies. Foure sorts of mercies. 1. Generall. Mat. 5. 45.

The *Speciall* mercy is the remission of sins, which he bestoweth upon his owne children onely. So that as *Abraham* gave gifts to the children of the Concubines, and reserved the heritage for *Isaac* his sonne; and as *Helcanah* gave to *Peninnah* a portion, but unto *Anna* a worthy portion: So God gives riches to the wicked but onely grace to his chosen children. 2 Speciall Gen. 25. 5, 6. 1 Sam. 1. 4, 5.

The *Temporary* mercy is the forgivenesse wherby he pardons the sinnes of the reprobate, and out of his clemencie deferres their temporall punishments, to make them the more inexcusable, as he did to the *Ninivites*, and to *Achab*. 3 Temporarie mercies. Ionah 3. 10. 1 King. 21 29.

But the *Semiternall* mercy is that wherof the Apostle speakes, That *God who is rich in mercy, for his great love by which he loved us, when we were dead in sinnes, hath quickned us in Iesus Christ, to make manifest in the ages to come the riches of his grace*. 4 Eternall. Ephes. 2. 4. &c.

This mercy flowes from himselfe, and he extends it to whom he pleaseth, and it is so sure and constant, that he can deny himselfe as soone as he can alter his mercy towards any whom hee hath received under his favour. And this constancy of his mercy is a sure hold, to whom all troubled consciences may retire. Gods mercies unchangeable.

☞

This should incourage all poore sinners to runne to him, where there is sure and perfect Physicke to be found, innumerable riches to the poore, eye-salve to the blind, &c. Thinke yee that your sinnes are of greater weight than his mercies? or that the gold of his goodnesse in thee cannot oversway the drosse of thine owne sinfulnesse? Hath not the Lord sworne that *he delightes not in the death of a sinner*? will he falsify his word, belie his promise, *or is he like man that he can repent*? *Vse 1.* To encourage Gods poore afflicted children. Esay 61. 1. Reve. 3. 18. *Simil.* Ezec 18 23. Num. 23. 19.

And againe, as this his mercy should inarme us against despaire: so on the other part we should take heede that wee presume not too farre, by abusing his mercies, and making them a cover for our wickednesse, or out of a false perswasion of mercy, conceiving it wee may live as we please: no, no, there is no mercy for an impenitent sinner. The mercy of God should *Vse 2.* Against presumption upon consideration of Gods mercy

Rom. 2. 4. leade thee to repentance, and thou on the head of it ſhouldeſt not entertaine and nouriſh thy ſinne.

Vſe 3. Be mercifull as God is. Math. 9 13. Further, as thou hopeſt for mercy from God, ſo likewiſe ſhew thou mercy to others, flowing from that mercy which thou haſt received from God; *I will have mercy*, ſaith the Lord, *and not ſacrifice*. Therefore ſince it ſhall bee an undoubted token of thine election, thou haſt received mercy from Gods hands, try if thou findeſt thy ſelfe unfainedly diſpoſed to forgive others whatſoever, yea even the greateſt faults committed againſt thee, for this is the *oyntment running downe Aarons beard to the bemm of his garment*.

Pſal. 133 2. Againſt merits, foure Reaſons. Moreover, ſee that *David* doth not preſent his merits, whereby to redeeme the filthineſſe of his ſinnes, (as the Papiſts think) neither yet prayers, praiſes, almeſdeeds, victory over Gods foes, wherein he was frequent, but hee leaveth them all as a broken reede, to the which he could not well leane in the day of his ſpirituall temptation, (as he confeſſeth oftentimes in the Pſalmes) and hath his onely refuge to Gods mercy. The merits of men (alas) what are they? The beſt workes we doe are ſo full of imperfections, that there is more droſſe than gold in them. What man would be content for good gold to receive ſuch coyne, as is neere-by altogether droſſe? and thinke ye God for his perfect Law, which he gave us to obſerve and doe, will receive our imperfect workes?

Reaſ. 1.

Eſa. 36. 6.

Simil.

Reaſ. 2. And albeit they were perfect, yet are they not of us, *for all good gifts come from the Father of lights*. (*cùm numero merita mea*, (ſaith *Auguſtine*) *enumero dona tua*: When I number my merits, I rockon thy gifts. *What have we, that we have not received? Why then glory we, as though we had not received them?*

Iames 1. 17. Auguſt. 1. Cor. 4. 7

Reaſ. 3. Thirdly, although our workes were perfect, yet are we bound to doe them, by vertue of our Creation, Redemption, Sanctification, Preſervation; and if bound to doe them, what deſerve we then?

Reaſ. 4. Finally, he is an infinitely perfect God, how then can wee thinke our baſe deeds (though they were our owne) can merit? for we ought to doe goods workes to *ſerve*, not to *deſerve*; they are *the way to the Kingdome, not the cauſe thereof*.

Via regni, non cauſa regnandi. Auguſt. But how is it that *David* ſometimes proteſts his innocencie, and deſires God to judge him according to the ſame?

Object. Pſal. 7. 8. *Anſw.* This is to bee underſtood of his innocencie before men, to whom

whom he did no wrong, as to *Saul*, *Absolon*, *Achitophel*, *Doeg*, &c Psal. 143. 2.
But not before God, in whose sight shall none that liveth bee justified, if he enter into judgement with them, as *David* confesseth.

What mad doctrine is it then, which teacheth men that there is any worthinesse in them, since *the heavens are not cleane before him*, yea and *he hath found folly in the Angels*? *Vse.* Iob. 4. 18. & 15. 15.

David under the name of *Mercy* includeth all things, according to that of *Iacob* to his brother *Esau*, *I have gotten mercy, and therefore I have gotten all things*. Desirest thou any thing at Gods hands? cry for mercy, out of which fountaine all good things will spring to thee. The blind men seeking their sight, cryed, *Have mercy upon us thou sonne of David*. The Cananite, who had her daughter possessed, cryed, *Have mercy upon me*. If yee have purchased the Kings pardon, then ye may enjoy the priviledges of his Kingdome; if ye have mercy, ye have all that God can give you, yee have title to Christ, to Heaven, to all the creatures, ye are freed and delivered from the prison of hell. *Doct.* 3. Who gets mercy, gets all things. Gen 33. 11. Mat. 20 30. Mat. 15. 22. *Simil.*

[*For I am weake*] The arguments which hee useth, that hee may obtaine mercy, are taken from his owne unworthinesse and miserable estate, *For* (saith he) *I am weake*. This is the generall word, under which he comprehendeth all his paines, and this he explicates by the division of them, into *bodily paines*, in these words, *My bones are sore troubled*, & *spirituall temptations* in the beginning of the third verse, *My soule also is sore vexed*. Arguments to obtaine mercy. Two sorts of paines. The order of Gods curing, is first to cure the spirituall diseases, next the bodily paines.

But before I handle the argument, marke the coherence of this second part of his suite with the former. In the first he craved mercy, in this he craveth a cure and remedie for his corporall paines. First he desires to be freed of the bonds of his sinnes, then of his trouble. This is the order of Gods curing, that first he cures the spirituall diseases, next, the bodily paines. *Hezekiah* first weeped for his sinne, turning him to the wall, and God forgave it; and then commanded *Isaias* to take a lumpe of dry figges and cure him. And Christ said to the sicke man, *Sonne thy sinnes are forgiven thee*, and then, *arise and walke*. It is a double mercy, when God hath first loosed the bonds of thy sin, and then the bonds of thy disease, and a double judgement when he hath loosed thee from the bonds of thy sicknesse, and left thy soule bound with the chaines of sinne, for then thou art reserved for a further judgement. That delivery is onely profitable 2 King. 20. 2. &c. Mar. 2. 5, &c. A double mercy, when God cures both spirituall & temporall diseases: and a double judgement to be loosed from the bonds of sicknesse, and bound with the bonds of sinne.

table to thee, when God hath freed thee from thy sinne, and from such plagues as follow it.

Doctrine 4. It is very lawfull to seeke corporal health *David* was here sick in body, contrary to *Bellarmine.*

Ye see out of these words, that it is very lawfull to crave corporall health, it being a benefit of God. And at this time it is certaine *David* was under some heavie sickneſſe in body, as well as hee was preſſed downe under the weight of Gods wrath for his ſinne, contrary to the Judgement of *Bellarmine*, writing upon the Title and Argument of this Pſalme, thinking it onely to be the opinion of the *Rabbines* and their followers. Albeit *Lorinus* the *Ieſuit* be contrary to him, writing upon the third verſe of this Pſalme, and produceth *Lyranus*, *Innocentius tertius*, *Theodorus*, *Antiochenus*, and *Cajetane*, who in this, are all of one judgement and opinion with us. And why may they not agree together, that a man being diſtreſſed in body, and troubled in conſcience, may repent and mourne for them both? The beginning of the two and thirtieth Pſalme ſets downe his bodily paines which hee ſuſtained in his fleſh: whereupon ye may perceive that albeit *David* was a ſtrong man, yet ſinne is able to caſt him on his backe. Hee overcame *Goliah*, yet ſinne overcommeth him: Luſt vanquiſhed him whom the ſword could not overcome. Sinne debilitateth man, and taketh all ſtrength from him: and ſo it befell to *Sampſon*, who ſmote a thouſand *Philiſtims*, and yet one Whore delivered him bound to them. Every ſinne weakeneth man, but eſpecially the ſinne of Adultery, which doth enfeeble mans nature, and abate his ſtrength, that it maketh him effeminate and womanly hearted. *Alexander* the Great being bewitched with the pleaſures of Drunkenneſſe and Whoredome, ſuddenly made an end both of his life and conqueſt; yea how many other heroicall ſpirits have beene waſted therewith? Therefore learne all to abſtaine therefrom, otherwiſe it will bring you low, waſt your body, conſcience, ſubſtance, name and poſterity.

Strong men weakened by the power of ſinne. 1 Sam. 17.49 Auguſtine. *Quem non vicit ferrum vicit libido.* Iudg 15.15. and 16.21. Evills of Adultrie.

But behold what Rethoricke he uſeth to move God to cure him: *I am weake*; an argument taken from his weakeneſſe; which indeed were a weake argument to move any man to ſhew his favour, but is a ſtrong argument to prevaile with God. If a diſeaſed perſon would come to a Phyſition, and onely lament the heavineſſe of his ſickneſſe, hee would ſay, God helpe thee: or an oppreſſed perſon come to a Lawyer, and ſhew him the eſtate of his action, and aske his advice; he would anſwer, that

Doctr. Weakeneſſe in man, a meanes to prevaile with God. *Simil.* *Simil.*

that is a golden question; or to a Merchant to crave rayment, he will either have present money or a surety: or a Courtier for favour, you must have your reward ready in your hand. But comming before God, the most forcible argument that yee can use, is your necessity, poverty, teares, misery, unworthinesse, and confessing them to him, it shall be an open doore to furnish you with all things that hee hath: for which cause the Spirit saith, *All ye that are destitute of understanding come to me, and every one that thirsteth come to the waters, and ye that have no silver come buy and eate; come I say, buy wine and milke without silver, and without money.* And our Saviour himselfe cried, *Come unto me all ye that are weary and loaden with sinne, and I will ease you.* *Martha* said to Christ, *Behold, he whom thou lovest is sicke*; that the mention of his sicknesse might have moved him to revive her brother.

Simil. *Simil.* Pro 9 4 Esay 55. 1 &c. Math. 11, 28. Iohn 11. 3

The teares of our misery are forcible arrowes to pierce the heart of our heavenly Father, to deliver us and pittie our hard case. The beggers lay open their sores to the view of the world, that the more they may move men to pittie them. So let us deplore our miseries to God, that he with the pittifull Samaritan at the sight of our wounds, may helpe us in due time.

Reas. 1 *Simil.*

[*O Lord heale me*:] *David* in the first verse of the Psalme, desired that the Lord would not punish him in his heavie displeasure and wrath: and in the former part of this verse hee asketh of God that he would have mercy upon him, and forgive him those sinnes that had provoked his wrath and indignation against him: and now in the latter part hee desires that the Lord would heale him. Every one of those were so necessarie to *David*, that lacking any one of them, he thought himselfe unfortunate, he felt the wrath of God, and therefore desired the same to be removed: he had offended, and therefore desires mercy: he was fallen into a most dangerous sicknesse, and therefore desires corporall health.

Luke 10. 33 What thing he seeks, and wherefore.

Doctrine The best of Gods children subject to diseases.

See here that the best of Gods children are subject to diseases, as well as others, for seeing the root of sinne is in them, and the fountaine of that sinning sinne, what other bud can it produce, or what spring can flow therefrom, but miserable destruction of our nature? Therefore when wee see good men heavily afflicted with diseases, let us remember that saying: *Blessed are those that judge wisely of the poore*, and also be carefull lest through

Gratissimum Omnium tentationum non tentari. The fruit of sinne. Psal. 41. 1

Vse

our sinnes wee provoke the Lord to powre the like upon us; which if he doe (as we justly deserve) then by prayer to runne unto the Lord with *David*, and cry, *Lord heale me.*

Doctr. Sinne undoes the whole man

[*For my bones are sore vexed*:] He sheweth how hee is made weake in both his parts, his body in these words, his soule in the next verse. So sinne undoes the whole man, and every part of him, so that as the soule lusts, and the body executes and practises the soule desires of the soule, so both are punished; hee who sinneth in both, is punished in both.

Greatest paine in the bones.

Setting down his bodily diseases, he comprehendeth them under the trouble of his *bones*: for as the greatest strength of man is in his *bones*, so his greatest paine is the paine of the *bones*, which exceedeth the paine of the flesh, as experience in the tooth-ache, or breaking any other bone teacheth: for albeit the bones of themselves are senselesse, yet not so the membrans and tunicles that compasse them. The Scriptures also doe expresse both the greatest strength and joy in Gods worship, and the greatest paines and afflictions by the *bones*, as *all my bones shall say, O Lord who is like thee*, and *the bones which thou hast broken shall rejoyce*, that is, the whole strength of my body shall be bent upon thy service. And againe, *He hath bruised all my bones as a Lyon, & all my bones are out of joynt, and there is no peace in my bones, & God keepeth all their bones, and while my bones are broken*: and *send a fire in my bones*: and *thy bones shall be filled with the sinnes of thy youth.*

Psal 35.10
Psal.51.8
Esay 38.13
Lamenta.3.4
Psal.38.3
Psal.34.20
Psal.42.10.
Lamenta.1.13.
Iob 20.21

Observe first out of this place, what a misgoverned health bringeth to man; it destroyeth our nature, our pleasure becommeth our displeasure. Our old bones inherit the sinnes of our youth; which have wasted and consumed us, as the moth doth the garment. The poyson and venome of the Aspe is received with great sweetnesse, but it overcommeth the body by destroying man. So is sinne. Can a rush grow without water, or sickneſse where there is no sinne? Search downe to the bottom of thine heart, and thou shalt finde the fountaine of the evill to be within thee, that thou mayest purge it by unfained repentance.

Doctr. Great mischiefe commeth of the evils of misgoverned health.
a Iob 20.11
Esay 5.18
Simil. Iob 8.11

Next consider, that as this his sickneſse comes from God, so he turnes to him for remedie. Diseases are Gods arrowes shot by his owne hand; why should wee not then with *Ezekiah* turne to the wall, and mourne to him that hee may helpe us? For so skilfully deales the Lord with us, that he cures our sinnes by

Doctr. The best remedie against diseases, is to goe unto the Lord.
2 King. 20.2.

by our diseases and visitations, albeit they spring out of sinne; as Physitians doe, curing the sting of the Serpent, by the ashes of the dead Serpent: so by the bud and fruit of sinne hee cures sinne; and God is so infinitely wise, that he applyes that kind of disease to his patient which is fittest for such a sinne. And indeede as there bee monstrous sinnes fallen forth in this our age, which the former ages knew not; so likewise hath the Lord punished them with unwonted sicknesses upon mens bodies, whose nature *Galen*, *Hippocrates*, and the best Physitians have not yet discovered. And therefore the Lord remove from us these sins, that he may take from us these judgements, but namely the contempt of the Gospel, Word and Sacraments (for which many are tyed to the bed of sicknesse) and our abominable Apostasie from Gods truth to Idolatry, which God is like to punish feare-fully by desertion.

Vse. How God cures sinne. *Simil.* Monstrous sins produce unwonted sicknesses. Cause of diseases. 1. The contempt of the Gospell. 2. Apostasie from Gods truth.

Marke finally, that the word according to the Originall, signifieth not onely a troubling or obstupifying, but also a shaking or trembling, of which the Poet saith,

——*Gelidúsque per ima*
Cucurrit Ossa tremor.——

That is, *a cold trembling ranne thorow the deepest bones.* This teacheth us, that sinne can shake the strongest part we have, for if our bones were stones and mountaines, yet if sinne sease on them it will shake them asunder.

The word meaneth not onely a troubling, but also a trembling. *Vse.* The force of sinne wil shake our strongest parts.

Verse III.

My soule also is sore troubled: but Lord how long wilt thou delay?

NOw he expounds the other part of his sorrow, which is a Spirituall disease, *the trouble of Conscience*, being farre greater, yea and more importable than the other: for as the soule is a more subtill and Spirituall substance, beginner of all life and motion in man, is more sensible when it is troubled and wounded.

Doct 1. Spirituall trouble greater than temporall *Reason.*

[*My soule*:] Yokefellowes in sin are yokefellowes in paine; the soule is punished for informing, the body for performing, and as both the informer and performer, the cause and the instrument, so shall the stirrer up of sin and executer be punished.

Doct. Yoke-fellowes in sin, yoke-fellowes in punishment.

That man hath a soule.

But here appeares first, that as a man hath a body, so likewise hath he a soule, and as the one is pained; so likewise is the other. And yet (alas) there are many who thinke they have not a soule.

Two sorts of Sadduces

There were *Sadduces* who denyed that there were spirits, these were *Sadduces* by profession, but this Age hath the like by action.

Psal 14.2. *The wicked have said in their heart, there is no God*: and therefore seeing the soule sinneth, of necessitie the unlawfull pleasures thereof must be punished with lawfull paines. for it is better to suffer a short and momentany tribulation in this world to subdue sinne in us, then to under-lie eternall punishment of the soule in hels fire.

Unlawfull pleasures bring lawfull paines.

How to know when the soule is at true peace with God.

Rom 5.1. But before we can speake of the trouble of the soule, let us find out, when the soule is in a good constitution and at peace. The peace of the soule, is the tranquility of the minde upon the assurance of Gods favour in Christ: *Being therfore justified by faith, we have peace with God through our Lord Iesus Christ*. Grace begins and brings peace, and therefore these two are alwaies conjoyned, *Grace and peace from God the Father*. Let no man thinke to get that peace that passeth understanding, but by Gods free mercie and forgivenesse of sinnes. But there be many that cry peace, peace, and say unto the Lord (as *Ioram* said to *Iehu*) *Is there peace?* To whom he shall answer, *What hast thou to doe with peace?* and as there is a great and apparent similitude betweene sleeping and swouning, the senses being then both closed: yet is there a great contrarietie, the one being the messenger of life, the other of death; So is there betwixt the peace of the godly, like a refreshing sleepe, and the counterfeit securitie of the wicked, leading them to eternall paine with the rich Glutton: so their peace is worse than any warre that ever was. *Ionah* was sleeping when the tempest was raging, and the waves were overwhelming the ship; so men are in security when God is pursuing them in his judgements; It were good we were wakened in time. Counterfeit gold hath a similitude with true gold; so security a great appearance of true peace. But by these tokens ye may discerne the one from the other.

Rom.1.7.

Phil.4.7.

2 King.9.18. 19.

Similitude of true and false peace.

Luke 16.23.

Ionah 1.5.

Similie.

Tokens to know peace from security.

1. *Token.* First, consider who made thy peace with God, was it thy Peace-maker Iesus Christ? or is thy agreement made by any creature? or trustest thou by thy merits to beat one with God? Deceive not thy selfe, *all things in heaven or in earth are reconciled by his blood*; He is *Gods well-beloved Sonne in whom hee is well pleased*

Rom.5.9,10. Luke 3.22.

pleased. He is *the author and finisher of our faith.* He *hath broken the partition wall.* Hee hath *brought peace to them that are farre and neere.* He is the *God and Lord of peace, the King of Salem,* by whom the Saints sought peace. The Virgin called him *God and Saviour.* And *Paul* saith, *I thanke God through Iesus Christ.* And *Peter, To whom should we goe? thou hast the words of eternall life.* And *Iohn, If any man sinne we have an Advocate.* Oh why then should wee seeke reconciliation by them who could not purchase it to themselves but by him, and who send us to him in all their writs? Hypocrites, Pharisees, will ye extoll the servant with disgrace of his Master, seeking not his honour, but your owne gaine? God helpe the poore Papists, who seeketh lying vanities, forsaking Gods mercies.

Heb. 12. 2. Eph. 2. 17. 2 Thes 3. 16. Heb. 7. 2. Luke 1. 47. Rom. 1 8. Iohn 6. 68. 1 Iohn 2. 1.

Next, thou must observe the forme how the peace was wrought, for if thou hast gotten peace to thy conscience, first, no doubt thou hast found a warfare, and a battell, the flesh rebelling against the spirit, nature against grace: *Esau* and *Iacob* must strive together in the belly of *Rebecca*, and after a mighty combat the elder serve the younger. The *Israelites* found peace, but after many and sharpe battels, with much shedding of their blood. First you must see Hell, then Heaven, *Repent*, and then unto you *the Kingdom of Heaven is at hand*: we must first come to the Mount *Sinai*, where the sound of the thunder, earthquake, lightnings, smoake, and other such like things are, and then to Mount *Sion*, the New Ierusalem, the Vision of Peace: for if ye see not God first in the throne of his Iustice, yee will never see him on the throne of his mercy. The devill rocks Reprobates in a cradle, and lets them never see hell till they be in it, as the Prophet led the *Aramites* into the midst of *Samaria*, before their eyes were opened, and they knew where they were.

2. *Token.* Gen. 25. 22, 23 Mat. 3. 2. Exod. 19 14. &c. Deut. 4 48. Revel 3. 12. The Devils rocking. 2 King. 6. 20. &c.

Thirdly, remember what was the instrument by which peace was wrought in thy conscience.

3. *Token.*

There is no instrument under heaven that can bring peace, but the Word of God conveyed by the mouth of his servants, of which is said, *O how beautifull are the feet of those who bring the glad tidings of peace.* It is the Gospel of peace, which is the instrument of reconciliation, and rod of peace by which the King receives thee into his favour. Ye who contemne the Word, and the Ministers thereof, thinke ye to get peace without them?

Esay. 52. 7. and Nahum. 1. 15. & Rom. 10. 15

Mat. 10. 13, &c. Christs command implyeth the contrary, *If the house be worthy* (saith he) *let your peace be upon it.* Gods servant ever bringeth peace with him, reconciling men unto God, men, heaven, the creatures: therefore welcome him to thy house, as thou wouldest welcome his Master. Mat. 10. 40. *He that receives you receives me.* O graceless generation of men, who dislike Gods servants, more gladly welcoming the Devill comming by Iesuites.

4. *Token.* Finally, trie how thou hast entertained that peace: if it be truely purchased, thou wilt use all the meanes thou canst to nourish it, and what ever may breake it, that thou wilt eschew; namely sinne, which for this cause thou wilt shun and avoid, both in thought, word and deed, imitating therein the example of those who having felt once the wrath of their Prince, (now reconciled unto them,) will be loth to offend him againe: So thou once being at peace with God, wilt labour to eschew all occasions whereby thou mayest displease him. And *thus much concerning the peace of the soule.*

Sin breaketh peace with God.

Simil.

Disquieted soule not worst.

Now let us see how it may be disquieted, in the meane time considering with our selves, that sometime the soule when it is disquieted, is not in worse case with God, but he maketh it to be like the poole of *Bethesda*, which being troubled by the Angell was a present remedie unto such as were cast thereunto: even so the poole of the conscience being troubled, God oftentimes cureth the man who is cast into that trouble; and therefore no man ought to thinke the worse of any Christian who is thus handled.

Iohn 5. 1.

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Trouble of conscience a medicine to purge the soule from sinne.

The true trouble of Conscience is made by Gods goodnesse to his children, a singular medicine to purge their soule which is disquieted: for even as in the naturall constitution of mans body, when the corrupt humours strive to extinguish the naturall power of his life, and doe trouble his stomack marvellously, the Physitian to helpe nature for expelling those humours, giveth the Patient medicine, which with no small trouble of the party diseased, in the end bringeth health. So when sinne and grace are combating in the conscience, God out of that trouble marvellously bringeth an unexpected deliverance. Neither must men thinke trouble of conscience to be a marke of a reprobate, but rather of one, whose conscience is so tender and thin skinned and strait, that it can abide nothing which separateth God from it: like as a most loving wife who is so farre addicted to

Simil.

This trouble of conscience is not a marke of a reprobate.

Simil.

please

pleaſe her husband, that ſhe can abide nothing, no not in her very looke to offend him, & that the change of his countenance is very death unto her, his abſence hell; ſo it is the greateſt trouble that ever a man can feele in this world, to be put upon the racke of Gods anger, yea and moſt repreſents the paine of hell, which made *Solomon* ſay, *But a troubled ſpirit who can beare?* Pro. 18.14.

There be many things which trouble the ſoule (which is not the trouble of conſcience; for then properly the ſoule muſt be troubled with ſome ſpirituall cauſe) for oftentimes because of its conjunction with the body, it is affected with the miſeries thereof, and namely with theſe foure. Trouble of ſoule is not always trouble of conſcience.

Firſt, the ſoule is pined pittifully with the *care of* theſe *worldly things*, which turmoyle her night and day, that ſhee can get no reſt; for which cauſe our Saviour calleth them *thornie cares* (becauſe they pricke men through the heart) and ſo oft forewarneth men, that they be not vexed therewith: if thoſe who have this exceſſive care were troubled in conſcience, I thinke the world would be ful of them. Indeed I think overgreat care which is Avarice, as *it is the root of all evill*; ſo when the conſcience ſhall be onee ſtirred, it will become the greateſt torment thereunto; ſo that the covetous ſhall loath thoſe riches which before they loved. Therefore let all your care be drawne to ſeeke that *one* thing, how ye may ſerve and ſeeke God, and eſchew ſinne, which is one of the markes of true repentance. 4. Things which trouble the ſoule, with their remedies. 1. Worldly cares. Luke 21.34. 1 Tim. 6.10. Remedie. Marke of repentance. Luke 10.42.

The ſecond thing which troubleth the Soule is *Anger*, which is like a fire burning it up, which if it continue will conſume it. This is a moſt dangerous evill, of which *Iob* ſaith, *Anger killeth the foole, and Envie the idiot*. For remedie againſt it, it is beſt to embrace *Davids* and *Pauls* exhortation, *Bee angry and ſinne not*: and this yee may doe, if all your anger bee converted againſt ſinne. 2. Trouble Anger. Iob 5. 2. Remedie. Pſal. 4. 5. and Epheſ. 4.25.

The third is *Sorrow*, which is a paſſion wearying the Soule, and preſſing it downe, contracted through ſome worldly loſſes, as of goods, children or the like; and yet this is not the trouble of which I ſpeake. But to remedie this, it is good that all our *ſorrowes* be for ſinne and the offence done to God. 3. Trouble Sorrow. Remedie.

And laſtly, *feare* ſhakes the ſoule: *For the wicked are ſmitten with feare, and flee when none are purſuing them*. But to amend this, it is requiſite that our feares bee reduced to this principall feare, that wee *feare* to offend God, and this *feare* will free us from all other *feares*. 4 Trouble. Feare. Pſal 53.5. Prov. 28.1. The remedie.

The

How the trouble of conscience commeth.

The trouble of conscience then commeth only for sinne, and for the absence of God from the soule (for when he is present, there is no such trouble) whose presence is as the Sun-beames chasing away the clouds of sinnes from the soule, but when he obscures himselfe, then the soule sees her sinnes, and perceives and feeles him absent: out of which two ariseth that which we call the *trouble of conscience*, which is *a felt desertion of God, wherein the creature by a spirituall eclipse seeth not the Creator in the mirror of the Gospel, neither thinkes that his promises appertaine to him, neither findes God hearing his prayers, neither feeles comfort in the Word and Sacraments, neither finds God blessing him in his actions*, but is as it were a man left to himselfe, and a prey to the Devill, except God support him. He sees the heavens as a fire above him, and hell as an open gulfe beneath him, men & Angels his enemies, and the devils both his accusers and tormenters. Behold in what a case this man is in; even as if a child should be left in the wildernesse by his parents, to bee a prey to wilde beasts, so is a soule deserted of God.

What the trouble of conscience is.

Simil.

But because I have spoken at great length of the trouble of Conscience it selfe, of her causes and ends, of her diseases and remedies in my booke of Meditations on the seven dayes, I referre the Reader thereunto, not willing to use any repetition.

[*But Lord how long*:] Now ye have heard both the corporall diseases of *David*, and spirituall, that as his body and soule mutually sinned, so both were mutually pained, and both againe cured, albeit not so soone as *David* desired, and therefore longing for the Lords presence he subjoynes; *But Lord how long wilt thou delay*? Which is an abrupt interrogation, when through the vehemencie of his perturbation he cutteth his speech; which the Orators by a figure call *Aposiopesi*, when men cannot utter clearely and fully their minde, through the greatnesse of their griefe. The like wherof we have in the 13 Psalme, *How long wilt thou forget me, O Lord; for ever*? and, *Lord how long wilt thou bee angry, for ever*? and, *Lord how long wilt thou hide thy selfe, for ever*? *O Lord, how long shall I cry, and thou wilt not heare*? And the soules that were under the Altar slaine for the testimonie of the truth, cry, *How long Lord holy and true*, &c. Out of this we have these three things to observe;

A troubled heart hath abrupt speeches to God.

Psal 79.5. and 89 46. Habak 1 2. Reve. 6 10.

Doctrine.

An appointed time set by God for the end of our crosses.

First, that there is an appointed time, which God hath measured for the crosses of all his children, before which time they shall

shall not be delivered, and for which they must patiently attend, not thinking to prescribe time to God for their deliverie or limit the holy One of *Israel*. The *Israelites* remained in *Egypt* till the compleat number of 430. yeares were accomplished. *Ioseph* was three yeares and more in the prison, till the appointed time of his deliverie came. The *Iewes* remained 70. yeares in *Babylon*. So that as the Physitian appointeth certaine times to the Patient, both wherein he must fast, and be dieted, and wherein hee must take recreation: So God knoweth the convenient times both of our humiliation and exaltation. Exod. 12 40. Psal. 115. 18. Dan. 9. 2. *Simil.*

2 The impatience of our nature under the crosse.

Next, See the impatiency of our nature, in our miseries, our flesh still rebelling against the Spirit, which oftentimes forgetteth it selfe so farre, that it will enter into reasoning with God, and quarrelling with him, as we may reade of *Iob*, *Ionas*, *&c.* and here also of *David*. Iob 10 2. &c. Ionah 4. 2 9.

3 Our just recompence from God.

Thirdly, albeit the Lord delay his comming to relieve his Saints, yet hath he great cause if we could ponder it: for when we were in the heate of our sinnes, many times he cryed by the mouth of his Prophets and Servants, *O fooles! how long will you continue in your folly?* and we would not heare; and therefore when we are in the heate of our paines, thinking long, yea every day a yeare till we be delivered, no wonder it is if God will not heare, let us consider with our selves the just dealing of God with us, that as he cryed and we would not heare; so now we cry, and he will not heare. *Vse.* Prov. 1. 24.

VERSE. IIII.

Returne O Lord: deliver my soule: save me for thy mercies sake.

DAVID before hath used some arguments to move the Lord to deliver him from his present troubles: the first whereof was taken from his infirmitie; the next, from Gods mercies, having an object before them, his miseries. Now hee goes forward in a repetition of his request, desiring God to returne to him.

[*Returne O Lord:*] These words presuppose that in his tentation God was alienated from him, and departed: as when a Physitian goeth from his patient. And againe, that he had felt *Simil.*

Gods preſence ſenſibly before this his abſence, not that God indeed at any time uſeth to abſent himſelfe from his elect, but to their conception and judgement he ſeemeth to doe ſo, when they feele not the tokens of his preſence at ſome time, for their humiliation; as the Sunne goeth not out of the firmament, though it may be obſcured by overcaſting clouds, or ſome other naturall impediments. So albeit the clouds of our ſinnes and miſeries hide the faire ſhining face of God from us, yet he will pierce thorow, and diſſipate thoſe clouds and ſhine clearely upon us in his owne appointed time. God is ſaid to *returne to us*, not by change of place, for he is in all places, but by the diſpenſation of his gracious providence, and declaration of his new mercies and benefits towards us. Such a returning God promiſed to *Abraham*, *I will certainely come againe unto thee according to the time of life, and lo, Sarah thy wife ſhall have a ſonne*. So he promiſed to returne to the *Iſraelites* to doe them good, and *hee will turne againe and have compaſſion upon us*: and, *returne unto mee, and I will returne unto you*. And *Iames* the brother of our Lord, bringeth forth a ſentence out of the ninth of *Amos*, *After theſe things I ſhall returne and reſtore the Tabernacle of David*. Therefore as *David* hath lamented the abſence of God in the former verſe, in this he deſireth a ſigne of his preſence to be given him. Herein ſtands our happineſſe, if God looke favourably upon us, for then all things proſper well in our hand.

Simil.

How God is ſaid to returne.

Gen. 18. 10.
Ier. 32. 40.
Ier. 12. 15.
Zach. 1. 3
Act 15. 16.

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But becauſe I have ſpoken largely of the preſence and abſence of God from the ſoule, in my booke on the ſeven words which our Lord ſpake on the Croſſe, and namely upon the fift word, *My God, my God, why haſt thou forſaken me?* thither I referre the Reader who is deſirous to underſtand further of this ſubject.

Deſparate dangers get comfortable remedies.

[*Deliver my ſoule.*] This clearely declareth that *David* was in ſome extreame dangers both of his ſpirituall and corporall enemies, from which he could not bee delivered, but by the mighty hand of God, whereby as he, ſo other the Saints and Servants of God in the like caſes are ſupported. It lyeth not in the power of any man to deliver himſelfe, *for ſalvation onely belongeth to the Lord*, yea, whether he worke our delivery mediately of immediately, alwaies and alone is he to be praiſed.

Doct.
Salvation onely belongeth to God.

The reaſon why *Iehovah* ſo often named.

I finde that the name of *Iehovah* is five times mentioned in this prayer, which is emphatically done, being a great teſtimony of the certainty of his knowledge, that he knew aſſuredly upon whom

whom he called, not upon any unknowne God, but upon him who manifested himselfe to *Moses* under the name of *Iehovah*, whereby his faith was greatly strengthened, having assurance of delivery by him *who onely is*, and *gives being to others*, and *makes his promise to be extant*; and the sweet name of *Iehovah* is so comfortable to a Christian, that in the middest of dangers, yea at deaths doore, it will not onely temper the bitternesse of afflictions, but also quite take them away. Exod. 6. 3

The name *Iehovah* how comfortable.

[*Save me*:] This ingemination of his prayer, to be delivered from death, seemeth to presuppose that *David* was over-much afraid of death, when as the faithfull should not love this life over-much, neither feare death above measure, but ought to say with the Apostle *Paul*, *I desire to bee dissolved and bee with Christ*. And againe, *My life is not deare unto mee, that I may finish my race with gladnesse*: who also when *Agabus* propheciedof his bonds, the faithfull of *Cæsaria* requesting him not to goe to *Ierusalem*, answered; *What doe you weeping and breaking my heart, for I am not onely ready to be bound, but also to die at Ierusalem*? I answer. *David* desired the continuation of his life to settle the kingdome in *Solomons* person, that the promises of God might be confirmed, and that himselfe might have longer space to give better proofe of his repentance and service of God. *Paul* againe by his death knew that hee should glorifie God more, and edifie his Church: so then it is lawfull either to seeke life or death, provided we ayme at Gods glory, desiring that Christ may be to us whether in life, or in death, advantage.

Pauls desire and Davids concerning life and death reconciled. Phil 1. 23 Act. 20. 24 Act. 21. 13

Note. Phil. 1 21.

[*For thy mercies sake*:] In the duplication of his suite, that the Lord would save him both in body and soule, he leanes upon his first ground, that is, the mercies of God, he renounceth his owne merits, and onely takes him to Gods mercy, which *Bellarmine* writing upon this place, is forced to confesse, albeit against himselfe in his controverted places*; *O the great power of the truth*! It behoveth a lyer to bee mindfull, for that Iesuit hath contradicted himselfe in many places, which is evidently knowne to the whole world: as also, he lets us see the absurdity of the Papists, who by the decree of the Councell of *Trent* in the *Roman* Breviary, printed at the command of *Pius Quintus*, at *Antwerpe*, 1594. are taught to say, *Maria mater gratiæ, mater misericordiæ, tu nos ab hoste protege, & hora mortis suscipe*: that is, O *Mary* the mother of grace, the mother of mercy, protect

Mercy exclude merit.

* *De justificatione & de meritis operum. O magna veritatis vis!*

protect thou us from our enemies, and receive us at the houre of death.

Verse V.

For in death there is no remembrance of thee: in the grave who shall praise thee?

The third argument taken from the end of his desire to live, to praise God.

For in death:] The third argument by which hee would move the Lord to deliver him, is taken from the end of his suite, to wit, that he may praise God: this he doth illustrate by the contrary, *If I die, I shall not remember thee, nor praise thee, therefore let me live that I may doe it.* *Bellarmine* and *Lorinus*, two Iesuites, doe expound this, not of temporall death, which *David* feared, but of eternall death, warranting themselves by men of their owne sect, such as *Bonaventure*, *Lyranus*, *Hugo Cardinalis*, *Campensis*, *Leo Papa*, *Cassiodorus*, and the rest of that Order, who against Scripture, Conscience, Grammar, Logicke, Nature, and Sense, have perverted and wrested the Word of God, yea being blinded themselves, they wilfully studdy to blind others. For there are sundry places of Scripture, specially in the Psalmes, which cleare his minde in this matter, and in which hee expounds himselfe, and what hee meaneth by this death, and this שאול. Reade the thirtieth Psalme and the ninth verse, *What profit is there in my blood, when I goe downe to the pit? shall the dust give thankes unto thee? or shall it declare thy truth?* *Lyranus* and *Bellarmine* upon this place cannot deny, but that here is to be meant of a corporall death, for there is no dust in hell. So likewise *Psalme* 88. 10. *Wilt thou shew a miracle to the dead, or shall the dead rise and praise thee?* Selah, *shall thy loving kindnesse be declared in the grave, or thy faithfulnesse in destruction? shall thy wondrous workes bee knowne in the darke, and thy righteousnesse in the land of oblivion?* *Bellarmine* in expounding these questions takes them to bee meant of a temporall death, which here he denies, albeit that graves be of dead bodies, but not of dead soules.

What death is here to be understood.

But to confirme his opinion, he bringeth in the 38 of *Isaiah*, verse 18. *For the grave cannot confesse thee, Death cannot praise thee: they that goe downe to the pit cannot hope for thy truth.* As also

also the 115. Psalme, verse 17. *The dead praise not the Lord, neither any that goe downe to the place of silence.* For the dead in body, when they lacke the senses of their body, doe not any longer enjoy earthly benefits, yea, they live not according to the flesh, they praise not God with a corporall mouth, neither yet give him thankes for earthly things: and this interpretation hee giveth to these places, albeit after he would interpret it of hell, to maintaine his heresie, and deceive poore ignorants: for wee know that mens bodies goe not downe to hell before the resurrection. In like manner expounding the seventeenth verse of the hundred and eighteenth Psalme, *I shall not die, but live and shew the workes of God*, he inclineth to our judgement, and only thinketh it to be meant of temporall death. So then ye may see upon what little ground by their owne confession, this Psalme is ordained by the Councell of *Trent*, to be sung for the soules that are in Purgatory.

But there arise here some doubts; First, how it is said, that men remember not God being dead? *Object. 1.*

It is to be answered, that their bodies cannot remember him seeing they have no sense nor reason, and he speaketh onely of a part, for our soules will both remember him and praise him. *Answer.*

Next, how this place agreeth with the sixteenth of *Luke*, the 27. and 28. verses, where the rich glutton desired *Abraham to send some from the dead to his five brethren, to advertise them of the paines of hell*? *Object. 2.*

I answer, It is an Allegorie, neither yet that his desire was a part of Gods honour, because he sought that which was contrary to Gods will. For it is his will that they should *heare Moses and the Prophets*, but not that one be sent from the dead to teach them. *Answer.* Luke 16.29.

Finally, how this place agreeth with that, *Philip.* 2. 10. *That at the name of Iesus every knee should bow, both of things in heaven, and things in earth, and things under the earth*? *Object. 3.*

Answer, It is to be understood that thats spoken Allegorically, and the meaning thereof is, that all creatures shall acknowledge his power and authority, but not that those which are in heaven, or under the earth, have knees wherewith to bow. *Answer.*

Now let us make our use and profit of this matter, and learne by this argument, that while we are in this world we keepe in *Vse.* While we live praise God in our bodies.

thankefull remembrance the benefits which God hath given us: for if wee bee removed by death, wee ſhall praiſe him no more with our bodies, and therefore while wee are in the world, let us pray to God that we never live an houre longer, than that houre wherein we may be prayſing our Lord, either in our thoughts and meditations, ſpeeches and communications, or in our actions and praiſes.

A neceſſity of death.

Concerning death Conſider firſt, that there is a neceſſitie of death laid upon all fleſh, wiſe men and fooles, King and Prophet, &c. neither the grandure of the King, nor holineſſe of the Prophet can exempt them from death.

Death interrupteth Gods ſervice.

Next, that it interrupts the ſervice and praiſe of God, as it deſtroyes mans nature, albeit it interrupteth it onely for a time, and in a part; the ſoule in the meane time prayſing God under the Altar, till that both ſoule and body meete together, and praiſe him world without end.

Lawfull to crave continuance of our life.

Thirdly, that it is lawfull to crave the continuance of our life, to the end that we may praiſe God. Would we deſire the continuance of our life, that we may continue in ſinne? God forbid. Likewiſe we may deſire death, not for being weary of temporall paine, or feare of ſhame; But with the Apoſtle, that we may *be diſſolved and be with Chriſt*, and be freed of the burthen of ſinne by our death, yet in both our deſires let us ſubmit our ſelves to the good pleaſure of God, and ſay with our Saviour, *Thy will be done, not as I will, but as thou wilt.*

Phil. 1. 23.

Luke 22. 42.

Fourthly, we ſee in his ſickneſſe he ſeekes the continuation of his life at Gods hands, who hath the iſſues of death in his will, thereby teaching us, neither with *Aza* to put our truſt in the Phyſitians, neither with *Abaziah* to goe aske counſell at *Beelzebub*; but with good *Hezekiah* turne to the wall, and with *David* here beg the prorogation of our lives from God.

2 Chron. 16. 12.
2 King. 1. 2.
2 King. 20. 2.

Difference betweene the deſires of the godly and wicked.

About the continuation of their lives.

Finally, Obſerve the difference betweene the godly and the wicked, in their contrary deſires of the continuation of their lives: for the wicked being tyed to the bed of ſickneſſe, crave longer life, to the end they may enjoy their riches longer, and uſe, or rather abuſe them: in the meane time never conceiving or nouriſhing an hope of celeſtiall good things. But the godly, that they may record fruitfully the praiſes of God in the congregation of the righteous; beſides, the feare of death in the reprobate, is becauſe they ſee by it an end put to all their earthly felicities,

felicities, whereas the Elect of God feare it, because by it they are drawne from among men, with whom they might have magnified the name of God. If ye desire to reade any more of this subject, reade the forenamed booke of Meditations, in the Meditation of death.

And feare of death.

VERSE VI.

I fainted in my mourning: I cause my bed every night to swimme, and water my couch with my teares.

THis argument is taken from the person of the Supplicant, which is set downe by hyperbolique Metaphors, expressing his great wearinesse, his teares and mourning, his sobs and sighing; the place wherein he mourned, his *bed*; the measure, *swimming* and *watering* of *the same*; the time, *all the night*; the adjunct thereof, the *dimnesse of his eyes*, verse 8. and the object of his sorrow, his *enemies*, or rather *Gods enemies*.

The greatnesse. The place. The time. The adjunct.

[*I fainted*:] It may seeme a marvellous change in *David*, being a man of such magnitude of minde, to be thus dejected and cast downe: Prevailed he not against *Goliah*, against the Lyon and the Beare through fortitude and magnanimitie? but now he is sobbing, sighing, and weeping as a childe. The answer is easie, the diverse persons with whom he hath to doe, occasioneth the same: when men and beasts are his opposites, then he is more then a conqueror, but when he hath to do with God against whom he sinned, then he is lesse then nothing.

Objection.

Answ. It is another thing to have to doe with creatures, than with the Creator.

First, he saith, *he fainted* or (as the word beares by all Interpreters) *he sighed or sobbed*, which is the first degree of repentance, for inward contrition in the heart must precede all the outward signes of repentance, and is most exceptable to God, because it is secret, and onely knowne to himselfe. And hereby let every Christian try and discerne himselfe, even whether the secret cogitation of his minde, is not accompanied with a sob unto God. *Hezekiah* said *he mourned like a Dove, and chattered like a Swallow*. *Moses* spake nothing with his voyce, and yet the Lord said, *Why cryest thou? Hanna, her lips moved, but her voyce was not heard*. God regards not words but thoughts.

Contrition the first step of repentance.

A perfect triall of a reformed heart.

Isay 38. 14. Exod. 14. 15. 1 Sam. 1. 13. *Dolt.*

Next, see, that sobs and sighes are more acceptable to God, than sacrifices.

Sobs & sighes are the best sacrifices.

than any service we can doe to him: and in these *David* wearied himselfe for his sinnes, taking no small paines in chastising himselfe, yea, after this manner (as the Papists translate it) he laboured in his sobbing to humble both his soule and his body: whereby we should learne, that this is the most profitable labour, when we can worke upon a rebellious heart, to subdue all our affections to the obedience of God, and mortification of the same.

Vse. We should take paines with our hearts.

This should make us ashamed that we can take paines about any thing, but not about our own heart: we can spend our selves about any earthly vanity or pleasure, but we are wearie of the service of God, yea, even of the smallest point of repentance and humiliation before God. We cannot spend our selves better (since we must be spent upon something) then upon that principall part of his service, which he liketh best, that is, in chastising of our body, and mortification of our affections: for it is said, *Vpon whom shall the Spirit of the Lord rest? upon a contrite heart.* Therefore woe be to those that weary themselves in the worke of sinne, and *adde drunkennesse to thirst, and can neither be satisfied, nor goe to their bed till they have accomplished some wickednesse.*

Mat. 57. 15.

Vse. Woe to such as weary themselves in the workes of sin. Isai. 5. 11.

[*In my mourning*] First, he sighed and sobbed for his sinne, and now he mourneth for the same. Looke whereunto our follies tend? The pleasures of sinne ever end in displeasure, for which either we must of necessitie mourne in this life, or eternally in the life to come. True it is, that the reprobate, as also naturall and unregenerate men shall powre forth many thousand teares, for the plagues and judgements which God layeth upon them, which are but the fore-runners and beginnings of their everlasting mourning in hell: but the mourning of the elect preventeth many sorrowes which would befall them; If we have grace to mourne for sinne, it will keepe us from many other mournings. The *Egyptians* had an universall mourning through all their houses at the slaughter of their first borne; but if they had mourned for the wrong done to the *Israelites*, they needed not to have mourned for the plague that came upon themselves.

Doct. Mourning for sin, will keepe us from many other mournings. Exod. 12. 30.

The measure of the mourning.

[*I caused my bed to swimme*] The measure of his mourning is expressed by the washing and swimming of his bed with teares, which indeed is an hyperbolique speech, and doth expresse unto the

the vehemency and greatneſſe of his griefe, and that hee did not eſteeme light of his ſinne, yea, I may affirme never had man greater diſpleaſure for ſo ſhort a pleaſure, as had *David*: neither was he in worſe caſe with God, but rather the multitude of his teares were as many ſeales of Gods favour towards him, and of the remiſſion of his ſinnes: ſhowers be better then dewes, yet it is ſufficient if God at leaſt hath bedewed our hearts, and hath given us ſome ſignes of a penitent heart: if wee have not rivers of waters to powre forth with *David*, neither fountaines flowing with *Mary Magdalen*, nor as *Ieremy*, deſire to have a fountaine in our head to weepe day and night, nor with *Peter* weepe bitterly, yet if we lament, that we cannot lament; and mourne that we cannot mourne; yea, if wee have the ſmalleſt ſobs of ſorrow and teares of compunction, if they be true and not counterfet, they will make us acceptable to God: for as the woman with the bloody iſſue that touched the hemme of Chriſts garment, was no leſſe welcome to Chriſt than *Thomas* who put his fingers in the print of the nailes. So God looketh not at the quantity, but the ſincerity of our repentance.

Note.

Vſe.

Luke 7.38.
Ier 9.1.
Luke 22.62.
Let us lament that we cannot mourne.
Mar. 9 21.
Iohn 20.27.
God regardeth not the quantitie but quality of our repentance.

[*My bed*:] The place of his ſinne is the place of his repentance, and ſo it ſhould be, yea, when we behold the place where we have offended, we ſhould be pricked in the heart, and there againe crave him pardon. As *Adam* ſinned in the garden, and Chriſt ſweat bloody teares in the garden; ***Examine your hearts upon your beds, and convert unto the Lord***; and whereas yee have ſtretched forth your ſelves upon your bed to deviſe evill things, repent there, and make them Sanctuaries to God. Sanctifie by teares every place which ye have polluted by ſinne: And let us ſeeke Chriſt Ieſus in our bed, with the Spouſe in the Canticles, who ſaith, ***In my bed by night I ſought him whom my ſoule loved.***

Doctrine.
The place of our ſin ſhould be the place of our repentance
Gen. 3.6.
Luke 22 44.
Pſal. 4.4.
Amos 6.4.
Vſe.
Cant. 3.1.

[*Every night*:] So, one houres ſin may bring many nights paine, and it may be done in one houre, which cannot bee amended in our life. Learne therefore in time to be carefull, and fall not into that ditch, out of which hardly can ye bee freed. How eaſie is it for a man to fall into a pit, but with what difficulty is he delivered there from?

Doctrine.
One houres ſin may bring many nights of paine.

Beware therefore in time I pray you. *Adam* fell in ſuch a pit by one ſin, out of which he could never releaſe himſelfe. What ſhall I ſay to ſuch of you as ſpend all the night in riot, and drunkenneſſe, and whordome, and cards, and ſuch abhominable follies?

Vſe.

lies? when ye shall be brought to doe penance as many nights in the bed of sickneſſe, (your feet being then as it were put in the ſtockes, and your ſelves tied to your bed, as it were by cords,) as ye went away riotouſly with the wild Aſſe (in ſinne) till ye were taken in your Moneth, and when ye ſhall bee brought to repent in your bed, when as ye would not at your boord, and be forced to learne a leſſon in *Babel*, whereas ye would not in *Sion*, you cannot but acknowledge Gods judgements on you to be exceeding juſt.

Ier. 2. 24.

Note. As the night is ſecret, ſo ſhould the worke of thy repentance be; Repent thou ſecretly, that the Lord may reward thee openly.

Doct. Repentance ſhould be conſtant.

[*Every night*:] Marke here that repentance ſhould be conſtant, not one night, but every night.

Doct. Teares good purgations to expell ſinne.

[*And water my couch with my teares.*] Teares are good purgations wherewith the Lord doth expell the noiſome humours of our corruptions (as the Phyſitian giveth medicine to purge the humours of his patient) and albeit they ſeeme bitter and ſower for the ſeaſon, yet afterward they bring forth moſt ſweet and comfortable fruits of righteouſneſſe. When it pleaſeth God to breake up that fountaine in mans heart, and breake thorow the rocke of induration, then the exerciſe of repentance and mourning is ſo delightfull to a Chriſtian ſoule, that there is no exerciſe of religion which will content him and give ſatisfaction to his poore ſoule, if it be not ſeaſoned with ſome ſorrow and mourning for his ſinnes; which made Saint *Auguſtine* to affirme in many places, that it was not poſſible, that repentance could be for grievous ſinnes, which was dry, and not watered with many teares. It is not ſeemely to a King to weepe for his owne private calamities, leſt he might ſeeme to bee caſt downe from his courage; but nothing more royall then to mourne for the offence committed againſt the King of Kings.

What force teares have with God.

Finally, marke what force teares have with God; that they can blot out the multitude of iniquities: for if *Alexander* being informed of many odious crimes given up by *Antipater* againſt his mother, anſwered that one mothers teare would blot many ſuch papers: So muſt we perſwade our ſelves, that wee being the children of God, albeit grievous accuſations be given againſt us by our *Antipater* the devill, yet one teare of our repentance will blot out all thoſe accuſations.

Simil.

VERSE

VERSE. VII.

Mine eye is dimmed for despite, and sunke in, because of all mine enemies.

Mine eyes are dimmed:] The fift argument, from the multitude of his enemies, that are troubling him, when God is afflicting him; and his extraordinary feare, noted by a signe, dimnesse of his eyes. The fift argument from the multitude of his enemies.

The eyes of man are made by God as two lights and windowes, by which he might behold his wondrous workes, and glorifie him in them, and by which he might see to direct all his actions with men. *When I behold* (saith *David*) *the Heavens, the workes of thine hands*, (hee gathers this out of his sight) *the Moone and Starres which thou hast ordained*; *What is man that thou art mindfull of him? and the sonne of man that thou visitest him?* The Lord for this end hath planted the eyes, but the devill hath corrupted our soules, that he maketh them instruments of wickednes, in lusting by them after evill things. *David* saw *Bathseba* and lusted after her. The *Israelites* said of the golden Calfe, *Behold the gods which brought you out of Ægypt*: a man sees the idoll, he bowes downe to it, hee lusts after it; hee sees his neighbours wife, and commits adultery: for as Christ saith, *Hee that sees a woman and lusteth after her, hath committed adultery in his heart already*. Of which is said, *their eyes are full of adulterie*. He sees his enemie with the eye of the Basiliske or Cocatrice to murther him, (and the *proud eye is one of the sixe things which the Lord abhorreth*) he seeth his neighbours goods to lust after them, as *Ahab* did *Naboths* vineyard. There is an evil eye, of which *Salomon* saith, *Eate not the bread of a man that an evill eye*, he seeth finally to circumvent his neighbour: of which also *Salomon*, *Hee that winkes with his eye, meditates deceit*; and so, many make those eyes which God hath given them, as it were two lighted candles to let them see to goe to hell: and for this God in justice requiteth them, that seeing their minds are blinded by the lust of the eyes, the lust of the flesh, and the pride of life; God I say sendeth sicknesse to debilitate their eyes which were so sharpe sighted in the devils service, and their lust now causeth them to want the necessary sight of their body. The use of the eyes. Psal. 8. 3, 4. 2 Sam 2. 2. Exod. 32. 4. Mat. 5. 28. 2 Pet. 2. 14. Prov. 6. 17. 1 King. 21. 1, 2 Prov. 23. 6. Prov. 10. 10. 1 Iohn 2. 16.

Doctrine. Sinne blinds both ſoule and body.

Sin then blinds both body & ſoule. *To whom commeth woe, blindneſſe of eyes, &c. to him that ſits long at wine.* In thy ſickneſſe thy ſight is ſo darkened that thou who ſaweſt thy neighbours wife, ſhalt now ſcarce know thy owne wife, *they ſhall be darkened who looke through the windowes*: when God chaſtiſeth man for his ſinne, then hee groweth pale and wan. Out of this we have ſome inſtructions.

Prov 23 29. Eccleſ. 12. 3. Pſal. 39. 11.

Vſe 1.

First, that ſeeing God hath given us the ſight of our eyes, we ſhould alſo make a covenant with them (as *Iob* did) *That wee behold not a woman in vaine.*

Iob 31. 1.

2. Next, that we may learne to looke up to heaven, and diligently ponder Gods workes with them: for when they are not well occupied in reading, beholding, & pondering good things, then the devill will take occaſion to abuſe them otherwaies.

3. Thirdly, that we would remēber that he who planted the eye, ſees moſt clearely himſelfe, his eyes beeing like a flame of fire.

Pſal. 94. 16. Reve. 1. 14.

4. And finally, when we finde our eyes dimme, as we muſt confeſſe the abuſe of them, ſo we muſt pray to God, that he would illuminate the eyes of our minde to ſee his mercy; for *Bleſſed are the pure in ſpirit, for they ſhall ſee God.*

Mat. 5. 8.

Doctrine. Chriſtians can never lack enemies.

[*Becauſe of all mine enemies*:] First ye ſee, the Church and her true members never can want enemies, either within or without, above, beneath, or about her; yea, how many children the devill hath, let a Chriſtian perſwade himſelfe, hee hath as many adverſaries. And the Lord raiſeth up enemies againſt his owne for great and neceſſary cauſes. As first, to try their patience. Secondly, to exerciſe their armour wherewith hee hath furniſhed them, to wit, the ſhield of faith, the ſword of the word, the helmet of ſalvation, the breſtplate of righteouſneſſe, which a Chriſtian muſt put to proofe, both in defending himſelfe, and offending his enemies. Thirdly, that being ſtrictly purſued, they may draw neerer to God by unfained repentance and true prayer, as *David* did in all his conflicts, putting up new ſupplications to God for his defence and delivery. Fourthly, to correct their ſinnes, as the *Iſraelites* in *Egypt* had *Pharaoh*, in the wilderneſſe *Moab*, in *Paleſtina* the *Cananites*, whom God reſerved and kept to be prickes in their ſides. *Iacob* had his owne *Laban*, and *Ioſeph* had *Potifers* wife in *Ægypt*, and at home his brethren.

Reaſons.

1.

2. Ephe. 6. 16.

3.

4. Exod. 1. 2. Iudg. 2. 3. Gen. 31. 5. and 37. 2 & 39. 17

Vſe. Neither let any Chriſtian dreame of immunity and ſecurity in

Reve. 12 4.

in any place of all the world, or that he shall be free of that fiery dragon, who doth pursue the child which the woman hath borne; but let him prepare himselfe for some enemie, one or more, who shall pursue him: if thou bee under the standard of the devill, he will not pursue thee; but if thou beest his adversarie and fightest under the banner of Christ, then be assured he will bend his whole forces against thee. The Pyrats seeing an empty Barke, passe by it: but if she be loaded with pretious wares, then they will assault her. So if a man have no grace within him, Satan passeth by him, as not a convenient prey for him, but being loaded with graces, as the love of God, his feare, and such other spirituall vertues, let him be perswaded, that according as he knowes what stuffe is in him, so will he not faile to rob him of them, if in any case he may. What is the cause of the enmity, or why did *Caine* hate *Abel*? because hee was righteous, the other injust. There is a naturall feude betwixt the seede of the woman, and the seede of the Serpent, which God hath put betweene them, and albeit they have never done them injury, yet they hate them deadly, and their divelish inclination is disposed cruelty against them: What injury hath the Lambe done to the Lyon? and yet it is set to kill it, and thinketh the blood thereof sweet. The sweet singing bird, what wrong doth it to the Eagle, and yet she seekes to devoure it? So none are in danger but Gods children, his birds, his lambs, and therefore they seeme most infortunate, for as much as all bloody murtherers are set against them.

Simil.

Gen. 4. 5. The naturall hatred betweene the seede of the woman and the Serpent. Gen 3. 15.

Art thou a Lambe? the Wolfe is going about to devoure thee; but herein is thy comfort, the Lord is thy Shepheard, and he will protect thee.

Vse 1.

But if thine enemies doe rise up against thee, first runne to God, search what sinne thou hast done, and repent it.

Vse 2. Counsels to a persecuted Christian.

Next, consider, whether thou hast deserved their wrath, bee not persecuted as an evill doer, but have that within thee, that thou mayest say, what have I done?

Thirdly, repay them not with evill: *If thou see thine enemie hungry, give him meate, if he thirst, give him drinke, for in so doing thou shalt heape coales of fire on his head. Commit vengeance to God; mine is vengeance*, saith the Lord, *and I will repay it.*

Vse 3. Rom. 12. 20. Rom. 12. 19.

Finally, comfort thy selfe in this, thine enemies are Gods also, he will curse them that curse thee.

Vse 4. Gen. 12. 3.

Iob 1.17.

But in these enemies of Christ I marke the mallice of evill men, that when God is chastising a Christian for his sinne, then doe they afflict him as the *Chaldeans* did *Iob*, they contrary to the practice of Christ, breake a bruised reede.

The wicked adde vinegar to our gall. Mat. 12 20. Gen. 18. 2. and 32. 28.

Next, Christians are not destitute of their passions, but have their owne griefes, because they have great enemies: they feare, but are not swallowed up with feare, for God comforts them. *Iacob* was afraid of *Esau* his elder brother, who went about to kill him, but God sent him to *Padan-aram*, and the Angell that wrestled with him, said unto him, *Because thou hast had power with God, thou shalt also prevaile with men.*

Verse VIII.

Away from me all ye workers of iniquity, for the Lord hath heard the voice of my weeping.

Davids triumph.

THe three last verses containe *Davids* triumph against sinne and sinfull men, and now after his dangerous battell he gets a glorious victorie, and giveth out a plaine defiance, and denounceth warre to the devill and all his children, whereby it is clearely seene that the *spirituall battels of Christians, howsoever they be sharpe and sower in the beginning, yet they have a joyfull and comfortable end; They sow in teares, but reape in joy.* The prayers of the Elect have good and comfortable answers. *Iacob* wrestled with the Angell all night, but was blessed of him in the morning.

Doctrine. A Christians comfort is at the end of the conflict. Psal 126.5. Gen 32.26.

Doctrine. An hatred of sinne, a marke of our victorie against sin. 2 Cor. 6.14.

Next, observe that this is an undoubted token that wee have gotten victory over our owne sins, when we have a detestation of sinne in others, and separate our selves from the workers of iniquity: For *what society hath light with darkenesse?* We must say every one of us, Away from me, I will have no society with thee, thou hast no society with God: as all the members of the body that are bound by hid sinnewes, are conjoyned by an unspeakeable love amongst themselves, but they have no conjunction with any one that is cut away from them: so doe all the children of God, who are bound by the band and unity of one Spirit, love and cleave one to another; but for the wicked, their soule hath no delight in them.

A-

[*Away from me*:] This word, *Away*, is a word either to a devill, or to a dogge, *depart from me*: so that we should so shun the society of evill men, as wee would doe the devill himselfe, or wild beasts. And let Princes and great men learne of *David*, whom to choose to be their servants, and whom to banish out of their company. *Let their eyes be upon the faithfull of the land, that they may dwell with them, and let those that walke in a perfect way serve them: let no deceitfull person dwell within their house, nor he that telleth lies remaine in their sight.* But alas, it falleth out quite contrary: *Miriam* having the leprosie, was shut out of the Campe: such as are infected with the pestilence remove to another place; but senceleſſe and bruitish men seeing their houses infected with sinne, will so much the more entertaine, benefit, converse, and esteeme the doers thereof.

Away, a word to devils or dogges.

Doctr. A Christian should flie the society of wicked men as much as the company of the devill.

Vse Teacheth Kings whose companies to eschew. Psal. 101.6,7. Num. 12.14.

[*All ye workers of iniquitie*:] He doth not simply reject all sinners (for then he would have had none with whom he might converse, yea he would have chased away his owne selfe) but onely obstinate sinners, such in whom sinne raigned, such as made a sport of sinne. These the King cannot abide, but puts them away from his company. So we must make a difference of sinners; for as there was in the Law of *Moses* a curable Leprosie and a fretting, the one discerned from the other; Fretting Leprosie, if it had fallen upon a stone of the house, it should bee pulled out and cast away: so obstinate and impenitent sinners, and such as rejoyce in their sinne, should bee expelled from the society of all men, especially Princes and Nobles, and cut off as a noysome gangrene, and the member possessed with Saint *Anthonies* fire, least they infect others.

What sort of sinners we should shunne.

Similie. Lev. 13. & 12.

[*All*:] This universall particle excludes all persons without exception; so that neither must wee beare with the sinnes and iniquities of Princes and great men, (whom otherwise wee are commanded to obey, *but in the Lord*, & in none of their wicked decrees, as the three Children would not obey *Nebuchadnezer*) neither of Prophets, Priests, or Church governours (as *Peter* and *Iohn* who refused the decrees of the Pharisies, the Arch-Priest, and the rest of that rabulous order) yea although they pretend visions, as the Roman Church and their followers, who (having no warrant out of the holy Scriptures) thinke their name to be a sufficient warrant for all their edicts, although they be altogether contrarie to the word of God, yea wee must forsake

Doctrine. We ought not to partake with the sins of the greatest persons whatsoever. Heb. 13 17. Dan. 3. 16. Acts. 4. 19, 20.

forsake our father, mother, brother, and neareſt friends, not being compartners of their iniquity by obeying them: For *whether it be better to obey God or man, judge yee: and hee that loveth father or mother better than him, is not worthie of him. Forget thine owne people* (ſaith the Spirit) *and thy fathers houſe, ſo ſhall the King have pleaſure in thy beautie.* And ſo of neceſſity we muſt diſclaime all ſorts of ſinners and ſinnes, to the end wee may embrace Chriſt.

Act. 4 19. Mat. 10. 37. Pſal. 45. 10.

Vſe. This directly convinces ſuch ſort of people, who will be content, yea glad to part with ſome ſort of vices, keeping in the meane time their predominant ſin, the idoll of their heart, yea to deteſt the company of innumerable wicked perſons, yet will not depart from ſome with whom they are combined by ſome particular league, yea though they were excommunicate, of whom it is injoyned us, *not to bid them God ſpeede.* But we muſt either quit all or keepe all, and bid good night to the whole garriſons of the devils armie, or betake our ſelves to bee ſouldiers with them.

2 Iohn 10. 7. Either quit all ſinnes or quit none.

Moreover, this univerſall particle, *All*, ſheweth us, that *there is a great multitude that worke iniquity*; for even as the way is broad which leadeth to perdition, ſo there are many who walk therein; therefore we muſt not follow the multitude in evill. Neither is that a ſufficient argument for warranting the conſcience which the Gentleman uſed to *Michaias*, *All the Prophets have ſaid to the King, Goe to Ramoth-gilead, let your words bee as theirs. But* hee anſwered, *What ever the Lord putteth in my mouth, that will I ſpeake.* And *Ioſua* reſolved well. *Although ye would all forſake the Lord*, yet *I and my fathers houſe will ſerve him.* So the multitude of tranſgreſſors, either in Churches or commonwealths, will not warrant the conſcience, as I have ſaid; but rather as I may ſay with Saint *Ierome*, *Multitudo peccantium eſt fortificatio erroris*; A multitude of ſinners, is a ſtrengthning of error.

Mat. 7 17. *Doct.* The multitude of conſenters to evil, will not warrant our conſciences. 1 King. 22. 13. Ioſ. 24. 15.

[*Ye workers*:] Sinners are workers indeede, and ſinne is a worke of the fleſh, but they are workemen to the devill, working in bricke and clay to *Pharaoh*. *He that committeth ſin* (ſaith Chriſt) *is a ſervant to ſinne*: as by the contrary, *He that is borne of God ſinnes not, becauſe the ſeede of God is in him.*

Doctrine. Sinners are the workemen of the devill. Iohn 8. 34. 1 Iohn 3 9.

Vſe. The work of ſin ſeemes pleaſant and gainefull, but in the end ye ſhal finde it both unpleaſant & painefull, when you get your

wages payed you from your maſter the Devill; ye ſhall know the truth of that ſaying of the Apoſtle, *The reward of ſinne is death*. And in another place, *What fruit had ye then in thoſe things whereof ye are now aſhamed, for the end of thoſe things is death*. The devill may give you the bait of preſent pleaſures, but he lets you not ſee the miſchievous hooke lying under the bait. Rom. 6. 23. Ibid 21.

Let us refuſe therefore to worke any longer taske unto Satan, and betake us to a better Maſter and better ſervice, and worke in the Lords vineyard. *Labour after that meate which periſheth not, whoſe fruit ſhall be eternall life.* *Vſe 2.* Iohn 6 27.

[*Of iniquity*:] Some thinke theſe to be hypocrites, as in the 41. Pſalme, verſe 7. *All they that hate me, whiſper together againſt me, even againſt me doe they imagine mine hurt*. But here it imports more, when he calles them *workers of iniquity*. A manifeſt practice of their wicked devices in their actions againſt *David*, for iniquity is that which is contrary to equity, and juſtice and equity is defined by *Cicero*, *Suum cuique tribuere*, to give to every man his due, whereas iniquity is to defraud any man of his due. What iniquity is.

Whereby, ſee that God abhorreth all injuries done to our neighbours, and eſteemes then his ſervice to be true, when it beginneth at our neighbours: For *how can we love God whom we ſee not* (ſaith the Apoſtle) *when we love not man made to the Image of God whom we ſee*? And our Saviour ſaith, *I will have mercy and not ſacrifice*. So that he refuſeth the principall part of his ſervice, which conſiſteth in ſacrifices, if not conjoyned with mercy to our neighbours: and in *Iſaiah*, *hee that killeth a Bullocke or a Lambe, offers a gift as though he had killed a dogge or a ſowe*; and only becauſe of their injuries to their neighbours. *Doctr.* God abhorreth all injuries done to our neighbours. 1 Iohn 4 20. Mat. 9. 13. Iſai. 66. 3.

Woe to this ſinfull generation who make no conſcience, but doe all manner of injuries to whom they may, and do not ſpare either fatherleſſe or widdow, or ſtrangers, or the gray haires, or pupils, or Orphans, and yet vant of their religion. I wiſh rather they would profeſſe Papiſtry or Paganiſme, that their confeſſion and profeſſion might be anſwerable, and that they would either profeſſe as they live, or live as they profeſſe, for it is a ſhame that a good faith (though but pretended) ſhould be backed with bad workes. *Vſe.* *Note.* *Doctrine.* The nearer we draw to God, the further we muſt ſhun all his enemies

[*For the Lord hath heard the voyce of my weeping*] The argumēt wherby he repelleth the wicked, is taken frō his familiarity with God:

God: and ſure it is, the nearer we draw to God, the further we will flee from all his enemies: what makes us ſuch aſſociates with the children of the devill, but that we are ſtrangers to God? and when once we have drawne in friendſhip and ſervice with him, then we hate the other parties.

Prayer joyneth us to God.

Next, know that the principall meane by which we may be frequent with God is Prayer, for if God give us the Spirit of Prayer, then he gives us an acceſſe to the throne of his grace. Many, yea the moſt part of the world know not what prayer meaneth: others pray perfunctoriouſly and hypocritically, and their prayer turneth into ſinne. But happie are thoſe whom Gods moſt holy Spirit teacheth to pray, and thoſe onely can pray aright.

The benefit of true prayer.

Doctrine.

The voyce of prayer more mentall then vocall.

[*The voyce*:] There is aſcribed to prayer a voyce, which is not ſo much vocall as mentall, a piercing voyce indeed, which pierceth the heavens, and prevaileth mightily with God, and is ſo importunate, that it will not come from heavens gates till an anſwer be given, as *Ezechias*, *Moſes*, *&c.*

His prayer was not dry.

[*Of my weeping*:] As *Davids* prayers were not dumbe, but had a voyce, ſo they are not dry, but full of teares: thoſe ſappy prayers be acceptable to God, which proceede not from a barren and dry heart, but from an heart well watered with the clouds of heaven, hearts planted at the Rivers of waters which we ſhould all pray for.

Doctr.

Our prayers in faith, wil ſurely be heard.

He hath this comfort, that God heard his prayers, not that he heard them with eares after the manner of men, but he heard his prayer, when he granted and yeilded to his petition. And this is a great provocation to make us pray in faith, for then wee may perſwade our ſelves God will heare us. Thinke ye not that a mother will diſcerne the voyce, but much more the weeping of her owne child, and the Ewe diſcerne the bleating of her owne lambe amongſt a thouſand; and will not God regard the prayer of his owne child being in affliction? And this certaintie that we have to be heard, ſhould hearten us all to pray; labour therefore for faith, for it is ſuperfluous to pray except thou beleeve.

Similie.

Vſe

Vſe.

Diſtruſt is the cauſe wee receive nothing from God.

Infidelitie is the cauſe why we lacke many good things, and we doe God great injury in uttering forth words to him, when either we doubt of his power; that hee cannot, or of his love, that he will not beſtow good things neceſſary to us.

VERSE

VERSE IX.

The Lord hath heard my petition: the Lord will receive my prayer.

HE repeates the hearing of his prayers three times, for two causes. First, to let us see how frequently he used the exercise of prayer; for he divided the day in three courses, *Morning, noone, and at evening tide did I call upon thee*: and the night into three; for he began the night with prayer, *I rose at midnight, and called upon thee*, and he prevented the breake of day, and the morning watch. Secondly, that by his threefold repetition, he might perswade himselfe of the acceptation of his prayers, that they were heard of God, which is a great matter: for *God heareth not sinners*, but *If any bee a worshipper of God, and doth his will, him heareth he*: then if the Lord heare our suits and grant them, we may perswade our selves that wee are in his favour. When *Hester* obtained her suite at *Ahashueroth*, it was an argument she was acceptable to him: So is it with us in our petitions to God.

Why he repeateth three times that he was heard. Psal 55 17. Psal. 119. 62. Psal. 130. 6. 2

John 9 31.

Vse.

Ester. 7.

VERSE. X.

All mine enemies shall be confounded, and sore vexed: they shall bee turned backe and put to shame suddenly.

THis is a Prophecie of the finall extirpation of his enemies, yet is it not to be thought, that *David* was of a vindicative spirit, or that he bare malice against *Shimei*, *Saul*, or *Doeg*, for the particular wrongs he received from them, but because they were enemies to Gods counsell in his promotion, hee triumpheth over them, whereby we may learne to abandon our affections in our particular quarrels, that we may affirme before God and the World, we can be content to pardon whatsoever injury is done to our selves, and labour to be as was *Moses*, the meekest man in the world, in our owne particular, but most sharpe in revenging wrongs done to God. It should teach Princes and Preachers to imitate this Prince and Prophet, to sharpen the

Doctrine. The Churches enemies will not prosper.

Doct. We ought in our owne quarrels to be mercifull, but sharp in the quarrels of God. Numb. 12, 3.

the edge of their sword and tongue against Gods enemies, and namely the deviliſh Ieſuites and factious Papiſts, and to forget their owne particulars againſt any ſo farre as they may.

But in this his propheſie, it is moſt remarkable, that the end of all the enemies of Gods Church; whatſoever they be, (whether Kings, Balaamites, Baalites, Iulians, Turkes, Papiſts, &c.) *is that they ſhall be confounded and overthrowne*, and bee ſhameſull ſpectacles of the judgement of God, as *Pharaoh, Saul, Achab, Iezebel, Herod, Iulian*: there is no man breathing that ſets himſelfe againſt the truth of God, that ſhall eſcape ſhame in this world, and eternall condemnation in the world to come, without repentance. But the examples of our Predeceſſors will not teach this future age to be wiſe, and therefore they ſhall inherit ſhame for a reward of their hoſtility againſt Gods Church, except they repent. But ſhame cannot befall Gods children, they ſhall never bee aſhamed; for albeit they commit oftentimes things ſhameſull, yet their repentance blots them away.

Let perſecutors learne by the examples of their Predeceſſors.

Note.

Doct. Sudden judgements are the great ſt judgements Dan 5.30. Mat 24.38.

[*Suddenly.*] This is an amplification of their judgement, that it commeth ſuddenly unlooked for, as befell *Belſhazer*; for when God giveth men time to repent it is happie for them, but when he taketh them in their ſinne, then they are moſt miſerable, as thoſe in the firſt world, *they were eating and drinking, marrying, and giving in marriage, when the ſloud came*. The Lord helpe us, and keepe us from ſuch ſuddenlies, which might take us in our ſinnes, and ſo direct us, that we may be prepared with the five wiſe Virgins, having oyle in our lamps, whenſoever our Bridegroome ſhall come to call vs:

Mat. 25.10.

To whom,
with the Father, and the
holy Spirit, be all praiſe, honour,
and glory, world with-
out end A-
men.

FINIS.

A GODLY AND FRVITFVLL EXPOSITION ON THE TWENTYFIFTH PSALME, the second of the *PENITENTIALS*.

DAVID being oppreſſed by his enemies, in this Pſalme deſires that God would deliver him as well from ſhame, the effect of ſinne, as ſinne the cauſe of all his evils; and that he would direct him to walke in his waies: as alſo confirmes himſelfe by many arguments in the aſſurance of Gods goodneſſe: and finally prayes for delivery to himſelfe and to the Church. The ſubſtance of this Pſalme.

This Ode of *Davids* is ſet downe in 22. Sections or Verſes, after the number and order of the Hebrew Alphabet, at leaſt very neere, as are the 34. 111. 112. 119. as alſo the *Lamentation* of *Ieremiah*, and the 31. of the *Proverbs*. Thoſe who ſeeke a reaſon hereof, let them reade S. *Ierome*, *Epiſt.* 155. *and in Lament. Ieremiæ*, and *Euſeb. de præpar. Evang.*

Hereby he alludeth (as it ſeemes) to the ſignification of every Letter of the Hebrew Alphabet, which hath a ſpirituall meaning; or rather theſe Pſalmes are ſo framed for our memory, that keeping in mind the Letters, we may the more eaſily remember the matter. For we have neede of many helpes to confirme our memory in goodneſſe. Man hath need of many helps.

The Verſes (thus ſet downe) are called *Acroſtichi*, as were *Sibyllaes* verſes of ἰχθὺς which ſignifieth a Fiſh: Ἰησοῦς Χριστὸς Θεοῦ Υἱὸς Σωτήρ. *Sedullius* in like manner made an Hymne, *A Solis ortus cardine, Beatus auctor ſeculi, Caſta parentis viſcera, &c.* As alſo *Nazianzen*. I would not wiſh men to be too curious in the ſearching of the cauſes hereof, but rather to be diligent in the confirmation of their memories by theſe 22. Alphabeticall Letters.

The diviſion of the Pſalme.

THis Pſalme containeth a Prayer to the eighth Verſe: a Confirmation to the eighteenth: and a Concluſion petitory to the end.

In the firſt ſeven Verſes hee craveth three things at God; Firſt, that he may not be aſhamed. Secondly, that hee may learne Gods waies, and be taught by him. Thirdly, that he may bee delivered from ſinne.

Then there is contained a deprecation againſt ſin and ſhame, and the meane by which he may eſcape them both, that is, by the word of God, which may direct him in ſuch a way wherein he may not fall under ſhame and ſinne.

Shame proceedeth of ſinne.

There are two things which we may lawfully crave of God to eſchew, ſinne and ſhame: ſinne as the mother and cauſe, ſhame as the daughter and effect. And as we deſire to eſchew them, ſo eſpecially we ſhould crave of God that only meane by which we may ſhunne them, even that we ſubmit our ſelves to be governed by his word, and frame all our actions thereto, by which we may perſwade our ſelves that we ſhall eſcape both.

The word of God freeth man both of ſin and ſhame.

All pray, to be kept from ſhame and ſinne, when as in the meane time moſt contemne the meane by which they ſhould be preſerved, even that bleſſed word of God.

Verse 1.

Vnto thee, O Lord, lift I up my ſoule.

To whom God is *Jehovah* he is alſo *Elohim.*

THe names which he gives God are *Iehovah* and *Elohim*: the firſt taken from his nature, the other from his power; and he applieth them to himſelfe, *My ſtrong Gods*, including the perſons of the Trinitie.

Pſal 73.23. Heb.11.6.

He leadeth us to God in our prayers, *Whom have I in heaven but thee? He that commeth to God muſt beleeve that God is, and that he is a rewarder of them that diligently ſeeke him.* God appeareth in ſundry names to others, but to *Moſes* in his eſſentiall name *Iehovah*. Claime firſt to his nature, and next to his power.

Exod.6 3.

Note.

Pſal 144.15.

Firſt, he muſt be thy God *Iehovah*, and then thy *ſtrong God.* Firſt he muſt love thee, and then he will defend thee. *Bleſſed is*

the

the people whose God is the Lord. Those are foolish who seeke his protection, not first having assurance of his love. If he bee to thee *Iehovah*, then shall he also be to thee *Elohim*.

The arguments by which he would move God to heare him, are taken from three persons. First, from his owne person. Secondly, from the person of his adversaries. Thirdly, from the person of the godly. Three arguments to move God to heare him.

In his owne person, first his prayer is signified by his circumscription, *I lift up my soule to thee*: and his faith, *I trust in thee*. What is prayer, but *a lifting up of the heart to God*, for the heart must first be affected, and then it will frame all the members of the body, and draw them up with it. As the *Magnes* drawes the Iron after it, so wil the soule draw the cold and lumpish flesh where it is; where the soule is, there is the body also, and where the soule is; there is the man. 1. From his owne person, because he beleeves in him. *Simil.*

Whereby it appeareth that there is no prayer or spirituall service acceptable to God, but that which comes and is derived from the heart: *My sonne give me thy heart, this people* (saith the Lord by the Prophet) *draw nigh unto me with their lips, and honour me with their mouth, but their hearts are farre from me.* *Doct.* No spirituall service but that which proceeds from the heart. Prov. 23. 26. Isay 29. 13.

Ye are praying, but your heart is as the eye of the foole, every where. Sometimes ye are thinking of the earth, sometimes of your pleasure, sometimes sleeping, sometimes ye know not what ye are thinking. At the preaching of the word, ye heare the voyce of a man speaking, but say not Amen. And sometimes your voyce is repeating some idle and deafe sounds, your heart no whit being moved: but as a Parrat, uttering incertaine sounds; or a Bell, sounding it knowes not what: so are ye with your mouth praising God, your heart being absented from him. *Simil.*

Next, his faith is not carried about hither and thither, but only fixeth it selfe upon God. Faith onely fixed on God.

Thirdly, the lifting up of the heart presupposeth a former dejection of his soule: The soule of man is pressed downe with sinne, and with the cares of this world, which (as Lead doth the net) draweth it so downe, that it cannot mount above, till God send spirituall prayers (as corke to the net) to exalt it, which arise out of faith, as the flame doth out of the fire, and which must be free of secular cares and all things pressing downe: which sheweth unto us, that worldlings can no more pray, thē a Moule Lifting up of the heart presupposeth a former dejection. *Simil.* Heb. 12. 1. *Simil.*

is

Simil. is able to flie. But Christians are as Eagles which mount upward. Seeing then the heart of man by nature is fixed to the earth, and

Simil. of it selfe is no more able to rise there-from, then a stone which is fixed in the ground, till God raise it by his power, word, and workemen; it should be our principall petition to the Lord that it would please him to draw us, that we might runne after him; that he would exalt and lift up our hearts to heaven, that they may not lie still in the puddle of this earth.

Here the future tense used for the present. 1 Sam. 1. 15.

In the Hebrew it is, *I will lift up*, by a common phrase using the *future* time for the *present*; but he sayes not, *I lift up my voice* or *my hands to thee*, which both hee did, for those are in vaine without the heart, *I poured forth my heart* (saith *Hannah*) *in the sight of the Lord*, as a body without the soule.

Verse. II.

My God I trust in thee: let me not be confounded: let not mine enemies rejoyce over me.

2. Argument taken from the person of his adversaries opposing his faith to their fury. Mat. 10. 13. Psal. 20. 7. 2 King. 1 2. 1 Sam. 28 8.

THe second argument that he useth is taken from the person of his adversaries, who albeit they were furiously bent against him, yet he onely runneth to God, without whose permission they were not able to cause one h aire of his head fall to the ground. Some seeke for the helpe of men, some trust in Horses & Chariots, some go to Belzebub & devils by witches, but let a true christian (with *David* here) have his refuge to God.

[*I trust in thee:*] Here is faith the root and ground of prayer: When Christ bestowed any benefit upon his patients, hee asked them, *Doe ye beleeve?* and then answered, *Bee it to thee according to thy faith.*

Doct. Faith is the ground of prayer. Mat. 9 23. Mat. 8. 13.

There is a naturall dependance that all creatures have on their superiors and masters, thereupon thus urging their minde: As my trust is in you, helpe me. And should not wee use this same to our Lord, and say, *My trust is in thee O Lord, therefore helpe me.* He stands upon the points of his honour, will he then cast off his dependants? No truely, there is no stronger argument to move God to defend thee, then if thou alledge thy faith in him; there *is nothing impossible to him that beleeveth.* Let us therefore crave the augmentation of our faith, and say, *Lord increase our faith*; and then we need not to doubt but God will give us all things.

Faith in God a strong argument whereby God is moved to defend us. Mark. 9 23. 24.

His

His prayer is grounded upon faith: *Paul* saith, *I beleeved, therefore have I spoken*: therefore such prayers as proceede of an incertaine faith, are abomination in the sight of the Lord, and a scorning of his Majesty. Doe ye thinke, that if we conceive words in our owne language (if we want a feeling of them) that they will be acceptable to God? they will not, much lesse will they please him, if in an uncouth language wee repeate vaine words, we know not what.

1 Cor. 4, 13. Prayer grounded on faith.

Words without faith and feeling unprofitable.

[*Let me not be confounded*:] Shame is the daughter of sinne, and a deserver of punishment for sinne, *What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death.* But *He that beleeveth shall not be ashamed*, for if hee fall in sinne, it will by Gods blessing turne to the best to him, and his repentance will blot out the memory of his sinne. *Rahabs* faith hath blotted away the remembrance of her whoredome; *Davids* repentance and *Manasses*, have blotted our their sinnes; *Lots* righteousnesse is remembred; God honored them with such vertues as tooke away the filthinesse of their sin. If a gold ring should fall into the mire, the price of the gold remaines, and the dirt may soone be wiped away. Albeit *Iacobs* thigh made him to halt, yet the strength of his armes who wrastled with the Angel, his revelations that he got, and his holinesse, made not that to bee thought a deformity in him, what the worse is a Captaine for a scarre in his face, whose valorous armes have beene so well tried?

Doct. Shame the daughter of sinne. Rom. 6. 21. 1 Pet. 2 6.

Doct. Repentance blotteth out the memory of sinne. Heb. 11. 31. 2 Pet. 2. 7.

Simil. Gen. 32. 3.

Simil.

Next, his afflictions and persecutions cannot bee shamefull, but honorable, for the Apostles themselves thought it great honour to bee beaten, yea to bee scourged for Christs sake. They now are crowned with martyrdome, who to the worlds opinion have suffered as evill doers.

Doctr. The afflictions of Gods children are honorable. Act. 5. 41.

[*Let not mine enemies rejoyce over me*:] The wicked do imitate the nature of the devill, for he is never glad but at the destruction of sinners, as the Angels rejoyce at their conversion: whereby ye may trie the truth of your Christianity, if yee lament with those that lament, and have compassion on them, saying with the Apostle *Paul*, *Who is afflicted, and I doe not burne?* ye are Christians indeede.

The devils rejoyce at evill. Luke 15. 10. The triall of a Christian by compassion. 2 Cor 11. 29.

Gods children have many enemies, hee is not one of Gods lambes if he have not a Lyon or a dogge to pursue him: some are secret, some are open: but who are they? none but the Devill

Doctrine. Gods children have many enemies.

vill and his children; the Dragon purſues the ſeede of the woman.

Simil. Obſerve alſo their malicious nature, they rejoyce at the evill of Gods children, and doe leape for gladneſſe. The flies live on the ſores of beaſts; ſo doe the wicked rejoyce at the troubles of the Saints: But what ſaith the Church, *Rejoyce not over mee, my enemy, I have fallen, I will riſe againe.* Micha 7. 8.

Doctrine. The wicked alwaies rejoyce in evill. Thirdly, the joy of the wicked is ever in evill, they ſleepe not till they ſin, they eate not but in ſin, they ſleepe in whoredome, they goe to murther, oppreſſion, ſtealing, and ſuch other abominations; yea they rejoyce when either others doe ſinne, or are puniſhed for ſinne.

Verse III.

So all that hope in thee ſhall not be aſhamed, but let them be confounded that tranſgreſſe without a cauſe.

Doctrine. The benefits of Chriſtians are common. SO *all that hope in thee*:] He ſo drawes his delivery that the benefit thereof may redound to the reſt of the members of Chriſt, for their evils and their goods are common; neither ſhould wee ſeeke any thing to our ſelves, but ſo farre as it may redound to the good of the Church, and her comfort.

Simil. For as a ring on the finger adornes the whole body; and as the hurt of the finger annoyeth it all: ſo doth the good of one member rejoyce all, and the hurt of one offend all.

Doctrine. Shame ſent to the wicked as to the right owner. 1. They tranſgreſſe. Luke 22. 47. 2 Sam. 20. 9. 2. Without cauſe. Pſalme 11 3. *Doct.* Innocencie a great comfort in time of trouble. [*But let them be confounded that tranſgreſſe without a cauſe.*] Now ſhame is ſent to the right owner, the wicked, who are deſcribed by two markes; firſt they are *perfidious*, and forſworne, no bond can bind them, they are a falſe generation, truſt them not, when they are with *Iudas* kiſſing thee, then are they betraying thee: *Ioab* ſaid to *Amaſa* in peaceable manner, *art thou in health my Brother?* but in the meane time had a ſword wherewith to kill him. The next marke is, *without cauſe*; they are not able to qualifie any injurie that ever they have done: *What have the righteous done?* ſaith *David*. They live upon ſuſpitions, apprehenſions, and judge others after their owne falſe nature.

Note a great comfort to eſtabliſh thy conſcience in thy ſufferings, thine innocencie, which maketh thy afflictions light, and thy burthens eaſie.

Verse.

VERSE IIII.

Shew me thy wayes O Lord, and teach me thy pathes.

Shew me:] This letteth us see how that naturally wee are ignorant of the waies of God, and therefore *David* would bee taught of God. He craved in the first three verses to be freed of shame, and now he craves the meanes by which hee may be delivered, even Gods word, which is the only preservative from shame. And therefore it often commeth to passe, that when men are brought to be open spectacles of shame, they doe confesse it was not the present accident wherein they are taken, but the contempt of Gods word.

Doctrine. We are naturally ignorant.

And this should teach us to love the word and follow it, to the end we may be kept from shame: which maketh greatly against the Atheists and Papists of our Land, who contemne the blessed word of God, they are as Owles shunning the light of the day, as he that doth evill hateth the light.

Doctrine. The contempt of Gods word the cause of shame.

Vse. Against contemners of the word of God.

In this verse are contained, 1. the person whom he implores, *Iehovah*, whom he describeth, *leading him, teaching him, receiving him in favour, and nourishing him*, in the 4. 5. 6. and 7. ver. 2. What he seekes, *Gods waies*. 3. By what meanes, *Teach me, and leade me*. 4. The reason, *Because thou art my God, and I trust in thee*.

Simil. Iohn 3 20.

The parts.
1.
2.
3.
4.

David, a King and a Prophet craves to be directed by God, to the effect and end he may direct the course of his life well, and of all his subjects, which was *Salomons* choyce: *Lord give me wisedome to goe in and out wisely before thy people*.

1 King. 3. 9.

So should Pastors doe. Who would be a good Master, let him be a good apprentice, and this same should all private Christians desire, that God would teach them that way which will please him best, even his owne waies.

[*Thy waies*:] This presupposeth that there is another way, which is the way of sinne, as there are two places and ends, *heaven* and *hell*; so are there two persons, *Sheepe* and *Goates*, two wayes, the *broad* and *narrow*, two words, *come* and *depart*. I, with *Iosua*, set before you life or death, the right or wrong way, chuse or refuse. All men are going, but there is onely one *Gods way*, *the Kings high streete*, many by-waies. Al thinke they are going to Heaven, Iewes, Turkes, Papists, Atheists; but try if thou be going

Doctrine. All should desire to be taught by God in his waies. Two contrary waies Iosua 24. 15.

ing thereto by that way which God hath set downe to thee, try which is the ancient way, the true and living way. Brigands and false guides may deceive you, and leade you the wrong way, as the Prophet did the *Aramites* to *Samaria*, but the way of God is set downe by Christ. *I am the way, the truth, and the life, no man comes to the Father, but by me,* even through the vale of his flesh: thus hee steps through Christ. *David* prayes unto the Lord, that hee would direct him in the path of his commandements, for therein was his delight: and *Isaias* saith, *God will teach us his waies, and we will walke in his pathes.*

1 King. 6. 19. Iohn 14. 6. Psal. 119. 35. Isay 2. 3.

Faith & Love, two feet whereupon wee must walke. Gal. 5. 6.

There be two feet whereupon we must walke, even Faith and Love, which two will carry us to heaven, without Faith thou art lame of thy right foot, without love thou art lame of thy left foot: let Faith work through Love. Beleeve in Iesus Christ and live a godly life, and assure thy selfe thou art in the way to heaven. If thou seemest to beleeve, and yet live evill, thy one foot (in appearance) is in the way to heaven, thy other to hell: so if thou pretendest a good life and yet rejectest the word, thy left foote seemeth to be towards heaven, and thy right to hell.

Note.

1 Thes. 4. 9.

Concerning Love, ye neede not that I write unto you; for yee are taught of God to love one another.

Moreover, this (*way*) in the Scripture is surely set downe, and the *word* is *so* called many times in the hundred and ninteenth Psalme. Such great commendation hath Christ given to the word, that he desires us diligently to search it. *Patres ex Scripturis didicerunt, nos ex iis discamus viam*: the Fathers learned of the Scriptures, let us learne of them the way.

Iohn 5. 39.

A desire to bee taught presupposeth an ignorance. *Simil.* Acts 8. 31.

[*Teach me thy paths*:] This presupposeth that men are ignorant by nature; for even as strangers being in a Wildernesse, where there is no straight way, were unable to discerne what way to take, but in liklihood would be a prey to Beasts and Brigands: So are men by nature ignorant of God. The *Eunuch* said to *Philip, How can I understand without an Interpreter?* Nature may teach thee waies to maintaine this life; but the way to heaven cannot it teach. It commeth by divine inspiration.

Mat. 16. 17.

Blessed art thou Simon sonne of Ionah, flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.

The Philosophers and Astrologians who were quick in judging things naturall, were but blinde in grace. *I thanke thee (Father) thou hast hid these things from the wise, and hast revealed them*

Mat. 11. 25. Mat. 2. 9.

to

to babes. The Scripture is as the Star that leadeth us to *Bethlem.*

This is a great humility in *David*, that being a King and a Prophet, yet he would learne this lesson to serve God: let Preachers ever be learning. *Socrates* said at his death, *Hoc unum scio, me nihil scire*, I know this one thing, that I know nothing: *a conceit of knowledge is a marke of ignorance.* *Note.*

He repeates this word *teach me*, often; whereby he acknowledges, that the chiefe lesson he wisheth to learne to make him wise, is to know how to serve God by his word: and of this wisedome in the 119. Psalme he affirmeth, that *it will make him wiser then his enemies*, then his *masters*, then his *ancients.* Verse 98, 99, 100.

By the word *teach*, he would teach us that the ordinary meanes of Salvation & knowledge is the word preached, How can they beleeve without preaching? not by reading, mubling Masses, &c. but by lively preaching. Christ preached so in the Temple, when he tooke the Book from the Reader. *Brethren have ye any word of exhortation for the people? Preach in season and out of season.* The repetition of the words, *shew me, teach me, leade me, teach me*; declares how desirous he was to heare the word, & how he esteemed therof, even of that which was unto him *more sweet then hony*, yea *better then his appointed foode*, so that hee desired that *he might be* but *a doore-keeper in the house of the Lord.* This his affection to the word he declareth by repeating it in the 119. Psal. 175 times. The great ignorance which is among us springeth from a want of a desire to heare. The two Disciples said, *Did not our hearts burne within us, all the time he spake unto us?*

Doctrine. Preaching of the word of God is the ordinarie meanes of Salvation. Luke 4. 16. Acts 13. 15. Psal. 119. 103. Psal. 88. 10. Ignorance springeth from want of desire to be taught. Luke 24. 31.

VERSE V.

Leade me forth in thy truth, and teach me: for thou art the God of my salvation, in thee doe I trust all the day.

HE craves not onely to be taught the truth and the way, but to be led and directed in the way, and that God may not onely point it out to him, but convey him thereunto, and keepe him from going out of the same; for albeit wee be entred into the way of grace, if God doe not perfect that worke, we are in danger to fall every moment; therefore hee worketh in us to will and to doe: and hee who beginneth will crowne also the worke: He is the staffe to which we must leane, and of which

Doctrine. It is not sufficient to bee taught the way vnlesse we be led into it. Phil. 1. 12.

wee muſt take hold: knowledge is not ſufficient without practiſe. God muſt make us to walke in the way we know. Our knowledge will be as an inditement againſt us, if we walk not in the way we know; *for hee that knowes the will of his maſter and doth not the ſame, ſhall have double ſtripes.*

Luke 12 47.

[*For thou art the God of my ſalvation:*] The argument by which hee would move God to teach him his waies, is taken from the perſon of God, whom he calleth *the God of his ſalvation*, and his owne perſon who *did truſt in him*, the adjunct of his faith, being conſtancy and perſeverance, *all the day.*

The argument is taken from the Office of a Saviour, to guide them whom he hath delivered and ſaved: but thou haſt ſaved me, therefore guide me.

Doct. All in condemnation without Chriſt. Rom 11.32.

First, in that he calleth him *the God of his ſalvation*, he would let us ſee that we are all in condemnation without Chriſt, all are incloſed under ſin, that God might be merciull unto them.

Doctrine. No man or Angel can ſave us but God. Pſal. 3.8 Pſal 71.19. Pſal.136 11, 13,&c.

And where he calleth him *the God of his ſalvation*, he importeth, that it was not in the power of Man or Angell to ſave him, but in Gods, who behoved to take it upon himſelfe, to delver him from temporall and ſpirituall dangers. *Salvation onely belongeth to the Lord*; *What God is like our God*, who delivereth us from our enemies, as he brought the *Iſraelites* out of *Egypt*, led them through the red Sea, fought all their battels, rebuked Kings for their ſakes. What ever delivery comes to us, comes by God, whatever inſtrument hee uſeth in the ſame; he ſaves us, and not we our ſelves, neither chariots nor horſes. The conſideration of this ſhould move us to bee thankefull to him. *Moſes, Ioſua, Sampſon*, &c. were typicall Saviours, but the Meſſias was the great Saviour, who ſaved his people.

Note.

Next, if God be the onely and ſole Saviour of our bodies, in ſaving them from diſeaſes; and of our lives, in ſaving them from our enemies, ſhould any ſeeke ſalvation to his ſoule but from him? for if a temporary delivery cannot come but by him what deviliſh doctrine is it to teach, that ſalvation can come by any other? Seeing then ſalvation onely belongs to the Lord, let us runne to him and ſeeke it at his hands, who is onely able to performe, and bring it to us. Seeke it not at Saints, but at the King of Saints.

[*In thee doe I truſt:*] There is deſcribed the powerfull inſtrument, apprehending Gods mercies, even faith adorned with his chiefe

chiefe quality, constancy: for (*all the day*) signifieth as much as continually: for there is no vertue in man which can bee responsable to God, if it be not joyned with constancy. Ye must waite patiently, beleeve confidently, seeke, knocke, aske, hold up your hands without fainting, strengthen your weake hands and feeble knees. *Iacob* wrestled all night, untill the breaking of the day, and shrinked not, and thereupon obtained a blessing; so must we abide to the end of our lives.

Constancy crowneth all our vertues.

Gen. 32.24.

The day hath a morning, a noone, and an evening-tide; so hath our age, a youth, a middle age, and a declining time; blessed is he that preseveres to the end, and till his later breath constantly depends on God, and leaves him not: for certainely that man shall have the crowne of eternall glory.

Many begin in the morning of their youth to seeke God who forsake him in the evening of their age.

VERSE VI.

Remember O Lord thy tender mercies, and thy loving kindnesse: for they have beene for ever.

IN the preceding words, *David* first prayed that God would deliver him from shame and contempt: next, that he would teach him his waies: and now he desires that God would have mercy upon him, and pardon his sins. Marke by this his order in prayer, how first he desires that God would teach him his law, and then that he would put away his sin; for we can never get assurance of the remission of our sins, till God put his law in our heart. *After these dayes*, saith the Lord by *Ieremy*, *I will put my law in their inward parts, and write it in their hearts, and wil be their God, and they shalbe my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know ye the Lord; for they shall all know me, from the least to the greatest of them, saith the Lord. For I will forgive them their iniquity, and remember their sins no more.* Which the Apostle to the *Hebrewes* reciteth almost in the same words. For God first by his word and Spirit works in the minde of a sinner a light and sight of his sins, & in his heart a sorrow for them, & then he putteth them away and forgives them. Therefore let us try what sight and sense of sin the word of God hath wrought in us, that we may have a certificate in our consciences of the remission thereof. *Hee sendeth his word and healeth them.* He sent *Nathan* to *David*, and then pardoned him.

Doct. No assurance of the remission of sinne, till God put his law in our hearts.

Ier. 31.33.

Heb. 8.10.

Doctrine. Knowledge of sin comes before remission of sinne.

Psal. 107.20.

In

In these two verses he thrice repeateth the word (*remember*,) not that there is any remembrance or forgetfulnesse in God as in man, for time makes man to forget, but God changeth no time; absence makes us forget, but all things are present to him; memory hath a seat in mans braine, which being perturbed it failes, God is all memory. But he is said to remember or forget, when by visible tokens of doing he sheweth his favour or displeasure to man. As he remembred *Noah* when the flood diminished; *Abraham* when he saved *Lot*, and brought him out from *Sodome*; *Rachel*, when he made her conceive; and *Anna*, when he granted her her petition.

How God is said to remember. Gen. 8. 1 and 19. 29. Gen 30. 22. 1 Sam. 1. 19.

[*Thy tender mercies and loving kindnesse*:] First hee craves at God that he would remember his mercies, which is the first thing we should seeke at God; for if *we get it* (as said *Iacob*) *wee get all things*. And hereby it is clearely seene, that he disclaimes all merits; for albeit he fought the Lords battells, governed his people by the word and sword, in executing justice, prayed and praysed God continually, fasted and bestowed almes on the Saints; yet he confesseth they cannot extend to God: which refuteth and condemneth the foolish Papists, who pretend merits, but commit murthers and adulteries, and yet with open mouth they cry, merits, merits.

Gen. 33 11. Mercy against merit.

Psal. 16. 2. *Vse.* Of confutation of the Papists merits.

He amplifieth Gods mercies by three names, *mercies, benignities, goodnesse*; benignity twice repeated; see how highly hee doth esteeme of Gods goodnesse, when hee cannot finde termes sufficiently to expresse the same.

But these three lively present unto us the Trinity: the *Father* the fountaine of *goodnesse*, yea goodnesse it selfe; the *Sonne*, mercy, supplying our misery; the *holy Spirit*, benignity and bountifulnesse, graciously working and bestowing those things which the Father and Sonne give. The goodnesse of God is the fountaine begetting mercy, and mercy bringeth forth benignity. Let us learne by this, that whatsoever commeth to us, must either come out of the fountaine of Gods mercy, or else it is a curse; not a benignity, but a malignity. Many say, who will shew us any good thing? but *David* sayes, *Lord lift up the light of thy countenance on us*.

A lively representation of the Trinity.

Psal. 4. 6. We should imitate the three properties of the Trinity.

These three properties of the Trinity all Christians should imitate; the goodnesse of the Father, the mercy of the Sonne, and the bountifulnesse of the Spirit; that in so doing they may have

have communion with the Father, Sonne, and Spirit. I know thee to bee a good man, because thou art not cruell but mercifull; I know thee to be mercifull, in that thy hand is bountifull, thou gives and distributes to the poore, thy righteousnesse endureth for ever. Psal. 112. 9.

The word רחמים *Rachamim* signifieth bowels, which are the seates and places of fatherly and motherly love, and therefore children are called *parentum viscera*, the bowels of the parents; which phrase the Apostle writing to *Philemon* both in the 12 & 20 verse, expoundeth spiritually: *Thou therefore receive him that is mine owne bowels*: and *comfort my bowels in the Lord*. Can a mother forget her child, &c. yet the Lord cannot forget *Israel*. And as the Father pitties his children, so the Lord hath pittie on those that feare him. So we see hereby how deare and neere we are to Gods very heart, that we have a place in his innermost affections. Esa. 49. 15. Psal. 103. 13.

But when he speakes of mercies and benignities, he speakes in the plurall number, because as our sins and miseries are infinite, so we have neede of infinite comforts and pardons, hee is *called the Father of mercies*. Infinite miseries have neede of infinite mercies.

[*For they have beene for ever*:] A faire commendation of Gods mercies, from the eternity thereof. His mercies had no beginning, as himselfe had none, and shall have no end, *From everlasting to everlasting thou art our God*. As the Ocean & maine Sea, can never be exhausted, but would furnish water to all the world, if every one should bring vessels to draw water therefrom: So if we have faith and prayer to seeke grace from God, hee is all-sufficient in himselfe to furnish us all: which makes *David* to cry in one Psalme 26 times. *thy mercy indureth for ever*. Therefore we may build our faith on it as on a strong Rocke, that the gates of hell cannot prevaile against us, for every thing earthly on which we repose is subject to mutation and change: But herein is our comfort, that he is an immutable God on whom we depend, and in whom we trust: then as long as God stands, our salvation cannot faile. Woe to them who put their trust in any other, following lying vanities, and forsaking their owne mercies. *I have seene an end of all perfection*, (sayes *David*) *but thy word is very large*. 2 Cor. 1. 3. Gods mercies are eternall. Psal. 90 2. *Simil.* Psal. 126. Mat. 16. 18. All things chang, God only immutable. Ionah. 2. 8. Psal. 119. 96.

Verse VII.

Remember not the sins of my youth, nor my rebellions: but according to thy kindnes remember thou me, even for thy goodnesse sake, O Lord.

Doctrine. When God remembers mercies, he forgets sinne. Hosea 8.13.

HE conjoynes these two, remembrance of mercies, and forgetfulnesse of sinnes, the one presupposing the other; when God remembers mercy, he forgets sinne; when he remembers sinne, he forgets mercy: when God will plague the whoore of Babel, it is said, *He will remember her sinnes*, and in *Hosea*, *Now will he remember their iniquity, and visit their sinnes, they shall returne to Ægypt.*

Doctrine. If sin had not beene, Gods mercies had not beene knowne Rom. 8.28.

He craved mercy before at God, now he lets us see the object of Gods mercy, even sin; and here appeares the great wisedome of God, who can turne all things to the best to those that love him; so that he doth make their sinne which they did commit, to manifest his glory, and worke towards their owne salvation. All the *properties* of God (his *justice* and *mercy* excepted) might have beene knowne to the world by the creation; his *wisedome* in framing the world so artificially, his *power* in maintaining it, his *goodnesse* in making man so excellent a creature; but if *sinne* had not beene, neither Gods *mercy* would have beene manifested in pardoning it, neither his *justice* in punishing it: Rom. 5.20. *For where sinne abounded, there mercy superabounds.*

[*Remember not the sinnes of my youth*:] He makes mention of his sinnes, for when he speakes to God who is most just and righteous, it was meete that he should remember his owne unrighteousnesse; as the brethren of *Ioseph* when they sought favour of him, they remembred the wrong they did to him: Gen. 50.17. as the forlorne sonne also did to his father. Luke 15.21. Sinne then being the principall wall which divides us from God, so that hee doth not heare our prayers. *David* here in great wisedome seeketh to take away this impediment. Therefore if wee would have our prayers acceptable to God, let us begin at an humble begging of pardon and remission (at which all our prayers should beginne) that having assurance of Gods favour, we may boldly aske other things. But if we begin not our prayers at craving pardon; wee become like foolish Physitians, who neglect the causes of the disease, and onely study to mitigate the present dolour, and apply outward fomentations for the curing thereof.

Doct. We must confesse our sinne, if we would be heard.

Simil.

But

But how is it that *David* ſpecially nominates the tranſgreſſions of his youth? did he not commit other ſinnes? and are the ſinnes of his age of no moment? *Objection.*

I anſwer, he doth not extenuate his preſent ſinne, by remembring the ſinnes of his youth, but rather aggravates the ſame, while he repeates from his child-hood, how many waies hee had kindled Gods wrath againſt him. Confeſſing that hee had heaped ſinne upon ſinne, and ſo by proceſſe of time was loaden and overcharged therewith. *Anſwer.*

Next, if God ſhould deale with him by extreame rigour, he ſhould not onely call to mind the faults which hee did yeſterday, but whatſoever ſinnes he did from his youth. The word פְּשָׁעַי includes all the faults either of commiſſion or omiſſion which he did. Therefore ſo oft as the Lord terrifies us with his judgements, let us not onely remember our laſt offence, but let our former tranſgreſſions make us be aſhamed, and bring new ſobs and ſighes into our hearts. Let old men call to minde their former offences which they did commit in their youth. Saint *Auguſtine* in his confeſſions reckoneth up all the follies which he committed in his childhood, infancy, youth, and age, calling them to minde even from the beginning: for we are conceived in ſinne, and a child of one day is not cleane before God. As we grow in yeares we grow in ſinne: as a Lyons whelpe is brought forth with a ſavage nature, and as it growes in age, ſo the cruelty thereof increaſeth; ſo does man. *Solomon* in the *Proverbes* ſaith, *It is hard to know the way of a young man with a maid.* So young men have neede of ſure cuſtody, that their parents, maſters, and Preachers, ſhould take heede diligently to them. *Note.* Pſal 51. 5 Pro. 30. 19.

Saint *Ambroſe* in a Sermon at the Funerall of the Emperour *Valentinian* the younger, bringeth in that place of the *Lamentations*, *Bleſſed is the man who beares his yoake in his youth.* God is merciſull to that youth whom he corrects. Lam. 3. 27.

Vnto thoſe which are converted, the leaſt ſins appeare to be very great.

David he deplores the ſinnes of his youth, which were ſecret from the world, and perchance to himſelfe, yet hee craves pardon for them. Now the ſmalleſt ſinnes trouble him, which before were but ſports to him; and ſo it will befall to us: thoſe offences now which we accompt no offences, after wee will account them great ſinnes; now they are honey in the mouth, but after in the belly they will be bitter as gall. Prov. 5. 3.

No time of mans life free of ſinne.

There is no time of mans age which is free from ſin, but the youth Ierem. 2. Exod. 22. 29.

Simil. youth is not onely first, but most subject thereunto; for a youth
Note. is like an untamed Calfe, like a wilde Asse which will bee taken
in her moneth. The first borne should be sacrificed to God, the
Exod. 23. 10. first fruits should be offered to him, yea the first thing of beasts
if they had not beene redeemed, their neckes behooved to have
been broken. Thinke ye not that God hath more respect of the
first fruits of our life, then he hath of the first fruits, or firstlings
of Bullocks? Thou shouldest consecrate thy beginnings to God
2 King 22 1. with *Iosias*, who in the morning of his life, even early, began to
seeke the Lord. Wee should in our life keepe such dyets as did
Psal. 55. 17. *David* in his prayers; *Morning, noone-tide, and at even hee sought*
Eccles. 12. 1. *the Lord. Remember thy Creator in the dayes of thy youth, before the*
yeeres come wherein ye shall say, I have no pleasure. Bee assured O
Eccles. 11. 9. Iob 20. 11. *young man thou shalt come to judgement*: yea *thy old bones shall in-*
herit the sinnes of thy youth.

To what sins youth is most inclined. The sinnes of youth or whereto they that are young are most inclined, are first, pride, and a contempt of their elders: the vile doe contemne the honorable, & youth despise age. Such was the
2 Sam. 18. 9. pride of *Absolom*, whose punishment should terrifie all youths.
Luke 15 14. Next, lust is naturall to them, as the prodigall child spent his time in riot and luxury.

Thirdly hypocrisie; they can very well dissemble their doings: and when, with the Whore in the *Proverbs*, they are intending sinne, then they pretend they were offering their peace of-
2 Sam. 15. 7. ferings: and with *Absolom*, pretending their vowes in *Hebron*, but intending to stirre up rebellion.

And finally, all youths are subject to inconstancy, they are compared to dreggy wine not setled, so that experience hath
Simil. taught us to say for the most part, that *It is lost which is done to them*.

If thou hast escaped from judgement in thy youth, and hast passed the dangers thereof, thou oughtest greatly to praise God.
Simil. I read of a man, who being drunke in the night, passed a very narrow bridge, who considering thereof in the morning, died incontinently: so we should admire when we remember what dangers we have escaped.

If sinnes of his youth and ignorance bee grievous, how much more those of knowledge. Then if the sinnes of youth now trouble him in his age, what doe ye thinke of the sins which ye doe against knowledge and conscience in your old age? Should ye not confesse them and be ashamed of them? If a child blush it is thought good, *verecundia*;

undia; but if an old man bluſh it is thought evill, becauſe he is bound to do nothing whereof he ſhould be aſhamed. But many are like to the falſe Elders that luſted after *Suſanna*, and to them appertaineth ſhame and confuſion, for their example incourageth young men to doe wickedly. Yea very few there are, who have ſo eſcaped the perils of youth, that they have not beene foyled by one notable ſinne or other.

Now *David* of thoſe his owne ſins doth make a ſpeciall confeſſion, and doth not infold himſelfe under the mantle of generality: Albeit we are taught naturally to diſſemble our ſins, to excuſe them, to extenuate them, or elſe to involve them under a common neceſſity of ſinning: yet will not this pleaſe God, unleſſe we freely ſay with *David*, *I have ſinned*: for as a Patient muſt needs diſcover his ſore and wound to the Phyſitian; ſo muſt a ſinner uncover his ſin to God, which is an evident token of a penitent. A ſimple confeſſion needfull. *Simil.*

Moreover, hee deſires not onely that God would forgive his ſins, but more, that he would forget them: wherein God differeth from men; men may forgive, but they will remember, for malice and anger takes ſuch impreſſion in our hearts, that it is hard to raſe out the memory of our received injuries, although we pardon them with our heart: But God as he remits, ſo hee forgets: he ſees no iniquity in *Iacob*; and becauſe the children of God are imperfect, and in this can never bee like to God, ſo long as they carry about with them this ſinning ſinne, as may be ſeene in *David*, who in his Teſtament remembred the injury done to him by *Shimei*, to be puniſhed by *Solomon*, although in his time he ſeemed not to take notice thereof: yet let this bee ſome comfort to us, that if the wicked motions of injuries done to us come in our mindes, we reſiſting and controuling them, it ſhall be ſufficient before God. *Doct.* When God forgives ſinne he forgets it. Num. 23. 21. 1 King. 2. 8.

[*Nor my rebellions.*] Sinnes and rebellions are joyned together, the mother and her daughter, ſin if it grow and increaſe, it turneth into rebellion and diſobedience; which is like to the ſin of witchcraft and Idolatry. and as a Serpent by eating a Serpent becommeth a Dragon, ὄφις ὄφιν ἐσθίσας γίνεται, ſo ſinne feeding upon ſin, becommeth at laſt rebellion. There are degrees of ſin, *Nemo repente factus eſt turpiſſimus*, no man at the very firſt commeth unto the height of ſin. *David* prayeth to God to forgive him his ſecret ſinnes, and he deſires that God would keepe Sin and rebellion are conjoyned. 1 Sam. 15. 23. *Simil.*

him from preſumptuous ſinnes: ſlay ſin in the cradle, leaſt comming to maturity it turne into rebellion.

The word alſo imports *ignorances*, which agreeth very well with *youth*, to declare that the ſinnes of youth commonly ſpring forth from ignorance, for they are blind through lacke of knowledge, for they have no naturall judgement, they lacke inſtruction, they want experience, and ſuch like: by nature wee are all borne fooles, nature hath taught the beaſts to know things profitable and hurtfull to them. The Swallaw knoweth her time, the Oxe his crib, but man knoweth not his owner, neither the time when he ſhall turne to the Lord.

Youth is ignorant, albeit it thinketh it ſelfe wiſe.

Iſa. 1. 3.

And this ignorance makes youth to be rebellious to their parents, as the people were againſt the Lord; whereof the Lord complaines by his Prophet, *I have brought up children*, ſaith the Lord, *and nouriſhed them, and they have rebelled againſt me.*

Iſa. 1. 2.

This ſhould teach Parents to remedy the ignorance of their youth by inſtruction, that their minds being inlightened by the knowledge of God & learning, they may feare God in the morning of their youth, and have the eyes of their underſtanding opened to know the true God and feare him, that it may bee fulfilled that is ſpoken by the Prophet: *And in the laſt dayes I will poure out of my Spirit upon all fleſh, and your ſonnes and your daughters ſhall propheſie, and your young men ſhall ſee viſions.* Wee may complaine moſt juſtly with that holy Father S. *Auguſtine*, of the neglect of education of our youth, where he ſaith, *O flores verè non frondium ſed veprarum*: O truly they are floures not of good trees but of briers, and ſo doth the Lord recompence the Parents in their age, that as they were negligent in training them up in the knowledge of God, ſo they become croſſes to their Parents in their age. Among the Lacedemonians there was a Law that children were not obliged to maintaine their Parents in their age, who were careleſſe of their education in vertue when they were young.

A profitable leſſon for Parents to traine up their children in vertue.

Iſael 2. 28.

Gods juſt recompence to Parents.

Plutarch.

Doct. Sinnes of ignorance will not excuſe us.

Moreover let us aſſure our ſelves that the ſins of Ignorance will not excuſe us, albeit they may extenuate our paines, & make us to be puniſhed with fewer ſtripes.

I will not inſiſt in this point, becauſe I have ſpoken ſufficiently thereof in that Sermon on Chriſts firſt word ſpoken on the Croſſe, *Father forgive them, for they know not what they doe.*

[*But according to thy kindneſſe remember thou mee, even for thy good-*

goodneſſe ſake, O Lord.] The fountaine hee runnes unto is the mercy of God, where he plainely diſclaimes his owne merits. *Lorinus* a Ieſuite here bringeth in ſundry paſſages of Scripture to qualifie the mercy of God againſt merits: *Pſal.* 6.8. 51.3. 69. 14. 86.5.15. 106.45. 119.156. 130.7. *Dan.* 9.18. *Iſa.* 55.7. which thou maieſt at thy leaſure peruſe.

Lorinus the Ieſuite againſt merit.

VERSE VIII.

Gracious and righteous is the Lord, therefore will he teach ſinners in the way.

IN this ſecond part of the Pſalme after his Petition, he ſetteth downe the props to the which his faith doth leane, to wit, the mercy, truth, and righteouſneſſe of God, *He beleeved, therefore he ſpake*: ſo our Prayers, except they be grounded on faith, and an aſſurance that God will grant them, they are offenſive to God, and not profitable for us: *He who prayeth without faith*, ſaith Saint *Iames, is like a wave of the Sea, toſt of the winde, and carried away.* The proofe of this is in the ſixt Pſalme, wherein after his prayers, with a conſtant aſſurance he concludeth, *all mine enemies ſhall be confounded.* After hee had prayed for mercy, hee falleth out in a meditation, conſideration, and proclamation of Gods goodneſſe, in the eighth, ninth, and tenth verſes, as it were to ſtir himſelfe up to Prayer againe: as a man finding a fire almoſt conſumed, by putting thereon more coales reneweth the ſame.

Doctrine. Gods truth & mercy props of a Chriſtians faith. Pſal. 116.10. Iam. 1.6. Pſal. 6.10. *Simil.*

[*Gracious and righteous is the Lord.*] Firſt in his owne nature, he is good and righteous *ἐυθυς rectus*: next he is good to us in teaching us his way. God is not onely good, but goodneſſe it ſelfe: but how doth his goodnes appeare? not in ſhewing mercy on *Abraham*, *Iſaack*, *Iacob*, *Moſes*, and the righteous, but on the moſt miſerable ſinners, (as *Manaſſes* ſaith in his Prayer) the Prodigall child, harlots, and ſuch others.

[*Therefore will he teach ſinners in the way.*] In this common benefit of remiſſion of ſins, he involveth himſelfe with the reſt of the Saints, and ſo ſhould all our ſutes be common, that wee deſire nothing alone, but that whereof our brethren may participate. This is the communion of Saints which wee beleeve. Our dayly prayers are for al, *Give us this day our dayly bread, forgive us our ſinnes, and leade us not into temptation.* Who ſeeketh any

Mat. 6.11, 12, 13. *Note.*

any thing for himſelfe of God, and not for the reſt of his brethren, ſhall be repelled and receive nothing.

Doctrine. Sinne the only object of Gods mercy. Luke 5.31.

The perſons to whom mercy appertaines are called *ſinners*, as though he would make ſinne the only object of Gods mercy, as indeed it is: for Gods mercy would not have beene manifeſted, if ſin had not beene knowne, *the whole have no neede of the Phyſitian, but the ſicke*. Thinke not that the multitude of thy ſinnes will exclude thee from Gods grace.

Iohn 4.

Luke 7.36. Mat.20 31. Luke 18.14. Iohn 5.2 Luke 5.32.

Chriſt at the Well was found of the *Samaritan* woman; mercy and miſery met together in the *Phariſees* houſe, even *Chriſt* and *Mary Magdalen*: in the field he met with the blind, who cried, *Sonne of David have mercy on us*; in the Temple with the Publicane; at the Poole with the Paralitique; for, *He came not to call the righteous, but ſinners to repentance*.

He teacheth Gods waies not mans traditions. Ionah 2.8.

But what teacheth he? *His waies*: not the tradition of men, of Popes, of Councels, who could and have erred, but Gods owne waies, his ſtatutes, ſo oft repeated in the 119. Pſalme.

Doctrine. The coverſion of a ſinner is not a worke of nature. 1 Cor. 3.6.

The great Doctor and teacher is God himſelfe, who having the key of the heart, muſt open it himſelfe. Therefore the converſion of a ſinner is not a worke of nature, but it is Gods principall favour, who muſt give encreaſe to *Pauls* planting, and *Apolloes* watering. We ſhould therefore fervently pray to God for the Preachers, that he would ſo bleſſe them, that by their labours many may be converted to himſelfe. The Iſraelites under the Law being terrified by Gods voyce, ſaid, *Let not God ſpeake any more unto us, but Moſes*. But we under the Goſpel being comforted by his voyce, ſay, Let *Moſes* and *Paul* be ſilent, but let *God* ſpeake to us.

Exod.20.19.

Note.

The worke of converſion of ſinners, *David* draweth to the fountaine, even Gods grace and free favour: whatever commeth to us, doth proceede out of his grace.

Doctrine. Mercy and juſtice meete in the ſalvation of man. *Simil.* Levit.16.8.

But this is wonderfull, how grace and righteouſneſſe, which ſeeme ſo oppoſite in the ſalvation and converſion of a ſinner meet together, and kiſſe one another. I anſwer in the worke of our redemption they accorded, when Gods juſtice was fully ſatisfied by the death of Chriſt, and his mercy was cleare by full pardoning us, when we eſcaped with the ſcape-Goat to the wilderneſſe, and he died; the ſurety paid the debt, & we were freed. In the converſion of a ſinner he uſeth both, hee wounds and humbles,

humbles, cures and exalts againe. *Deducit ad inferos, & reducit.* He striketh down into hell, and bringeth backe againe. He cast downe *Paul*, made him blind, rebuked him, and then converted and comforted him, and sent him to teach the Gospel, and convert others. Act 9 4,8.

Verse IX.

Them that be meeke will he guide in judgement, and teach the humble his way.

HE setteth downe in this verse to whom the former benefit doth appertaine; and what sort of sinners shall participate of mercy; to wit, the meeke and humble; whom God hath so prepared by afflictions and crosses, that hee hath made them to give an open way and place to the Gospel to worke in them. For as the waxe first is by labour and by fire, made soft and pliable before it can take the stampe and impression of the Kings Image and superscription; yea clay must be made soft and pliable before it be made a vessell: so must God humble us, before he put his image in us: so the gold, silver, &c. must be battered, before it be engraven. *It is good* (saith *David*) *that I have beene afflicted, that I might learne thy Statutes.* If he had not been first humbled, he had never learned Gods Commandements. Our Saviour desired children to come to him, for *of such* (saith hee) *is the Kingdome of Heaven: yea except we become as little children, we shall never enter thereinto. God resisteth the proud, and giveth grace to the humble. On whom will the Spirit of the Lord rest? on the contrite heart.*

Doctr. Afflictions teach humility. Who are humble. *Simil.* *Simil.* Psal. 119.71. Mat. 19 14. Iam. 4.6.

The palace of Heaven is very ample, but the entry very narrow, let us then humble our selves under the mighty hand of God, and learne of Christ that he is meeke and lowly, and wee shall finde rest to our soules. *Simil.* Mat. 11.29.

The word *meeke*, is in Latine *mites*, or *mansueti, quasi ad manum venire suetis*, accustomed to come under the hand, of whom our Saviour saith, that they are blessed. Thus God so mitigateth the fury of our nature and tameth us, that we become so obedient, that as a child commeth under the hand of Parent, or as a handmaid is directed by the eye of her mistresse, so doe we attend upon God. Who are meek. Mat. 5. 3. Psal. 123.2.

Doct. Whom God directeth hee also protecteth

[*Will he guide:*] God who teacheth the meeke, he also guides and directs them, and leades them through the way. For as children are ignorant, so are they impotent; they are taught by their parents and led by them; whom God directs hee also protects, and guides to heaven, or else we should soone perish. He must order the actions of our whole life rightly, which is the second grace that God will bestow on his children, when they submit themselves obediently to beare his yoake. This docility will never be till our proud heart be subdued.

What Gods judgement and way is.

His judgement and his way, is nothing else but his government, whereby he declares himselfe as a loving Father, carefull to provide for the salvation of his owne children, that hee may relieve them that are oppressed, raise up those who are cast downe, comfort those who are sorrowfull and grieved, and succour such as be in misery. And because in the former verse hee spake of sinners (*he will teach sinners his waies*) hee expounds of what sinners he meant; he will not teach every sinner, but those whom he hath received into his favour. First, he beates downe our pride and contumacy, and humbles us, but being cast downe he will not forsake us; and being humbled by the crosse, he directs all the actions of our life in his holy obedience; of which *Apollinarius*.

God teacheth sinners, but not all.

First God will have our pride beaten downe, then he will teach us.

Ἀνδρῶν εὐδικίης ἡγήσεται ἠπεδύμων,

Viros justitiæ diriget mansuetos,

Hee will direct righteous men that are meeke.

Humility the first, second, and last gift of a Christian. *August. Epist. 56.*

Wherefore ye may plainely see, that the gift of modesty and humility is so necessary, as without which we can never be capable of the mysteries of Gods Kingdome: which made *Augustine* to say (borrowing the allusion from *Demosthenes* the Grecian, who being demanded what was the chiefe thing required in an Orator, answered thrice, *pronunciation*) thrice, that the chiefe vertue required in a Christian was *humility*: and in another Epistle; *En adsum senex à juvene coepiscopo, Episcopus tot annorum, à collega nondum anniculo, paratus sum discere*; I am here an old man ready to learne of a young man my coadjutor in the ministery, and so old a Bishop of a young man who scarce hath beene one yeere in the service.

August. Epist. 75 ad Auxilium Episcopum.

VERSE. X.

All the paths of the Lord are mercy and truth unto ſuch as keepe his covenant and his teſtimonies.

ALL *the paths, &c.*] An ἐπιφώνημα or exclamation, whereby hee explaineth what hee would ſhew, even the waies of the Lord, a moſt comfortable ſaying: ſuch as *Paul* hath another, *To thoſe that love the Lord all things worke together for the beſt*: Sickneſſe, poverty, infamy, yea death, which is the greateſt mercy, when we are ſeparate perfectly from ſin & the world, & conjoyned to Chriſt. So that God is ever accumulating mercies, and heaping them on our heads, that whatever befalleth us, certainely commeth from his mercy, & is of his mercy that we are not conſumed and dayly brought to confuſion. Rom. 8. 28. Lam. 3. 22.

He comprehendeth the paths of the Lord in two words, *mercy* & *truth*, or (as others expound) *juſtice*. Theſe are the two pillars which upholdeth a King and his Kingdome. *Mercy and truth preſerve the King, for his throne ſhall be eſtabliſhed with mercy.* Whatever wee heare or reade of the waies of God, it is either mercy or truth: mercy in pardoning ſinne, truth in performing his promiſes. Other qualities that are in God may tend to the reprobate, but with none of theſe two have they any thing to doe, for they have no repentance, therefore no remiſſion of ſins; they have no faith, and therefore they depend not on his truth. But the godly are not to be afraid of his juſtice, becauſe mercy intervenes: his power maintaines them, his wiſedome foreſees their reliefe. *Who ſhall intend any thing againſt the elect of God? Chriſt juſtifieth, who can condemne?* But with the wicked hee will deale very hardly, *with the godly he will ſhew himſelfe godly, with the upright man he will ſhew himſelfe upright, with the pure hee will ſhew himſelfe pure, & with the froward he will ſhew himſelf froward.* *Doctr.* All Gods waies are mercy and truth. Pro. 20. 28. *Doctrine.* Mercy and truth belong not to the wicked. Rom. 8. 33. Pſal. 18. 25, 26.

[*To ſuch as keepe his covenant:*] But to whom will he ſhew this mercy? *To thoſe who keepe his covenant*. Of this covenant which God made with his Church, reade *Gen.* 17. 2. *Exod.* 24. 7. *Joſh.* 24. 16. *Ier.* 3. 31. and in many other places.

This is the third name which hee giveth to thoſe who ſhall be partakers of his mercy. Firſt, they are ſinners; next they are humble and penitent ſinners; and thirdly, their repentance is declared by their life, in that they keepe Gods covenants. Three names given to the choſen.

What a covenant is.
A covenant muſt be mutuall.

A covenant is a mutuall band betweene two perſons, having mutuall conditions. God humbleth himſelfe, ſo farre, that hee covenants with man to be his God, and promiſeth to be our Father; we againe oblige our ſelves to be his children and people, if we forget to honour our Father, then hee will not accompt us his children. He craves that we ſhould keepe his Commandements and covenants, not the traditions of men; which can never bind the conſcience: yea oftentimes it falleth out, that thoſe who are too curious in obſerving theſe idle and vaine rites, are careleſſe in keeping the things which are abſolutely commanded by God.

Doctrine. Mans traditions cannot binde the conſcience.

Note.

Verse. XI.

For thy names ſake, O Lord, bee mercifull unto mine iniquity, for it is great.

[*For thy names ſake, O Lord, be mercifull unto mine iniquity*:] What before he ſpake generally of Gods mercy promiſed to all humble and penitent ſinners, that in this verſe he particularly applyeth unto himſelfe; ſhewing us hereby how neceſſary the application of mercy is to a Preacher, leaſt preaching to others he become a Reprobate himſelfe.

Doctrine. Particular application of mercy needfull 1 Cor 9 27.

He runnes ever to mercy pretending no merits, and craves pardon of his iniquity, which before he called ſinne, for he ſinned againſt God, and did iniquity to *Vrias*: where obſerve that ſinne and the forgetfulneſſe of God, cauſes us to doe iniquity and wrong to our neighbours: how can we love God, whom we ſee not, and hate man made to his Image whom we ſee?

Doctrine. Who ſinneth againſt God hurteth his neighbour. 1 John 4 20.

[*For it is great.*] A true marke of a penitent ſinner, to aggravate his ſin. Some uſe to extenuate their ſinnes, by comparing them with the ſinnes of others which they thinke farre greater then theirs are: others excuſe them, as *Adam* did when he ſaid, *The woman which thou gaveſt to be with me, ſhe gave me of the Tree, and I did eate*: ſhe againe excuſed her ſelfe, *The Serpent beguiled me and I did eate*: But let the children of God ſearch and finde out the greatneſſe of their ſinnes, and aggravate them that God may extenuate and ſo forget them. Are ye loaden with ſin, remember it, and God will forget it, and eaſe you; if ye have it before your eyes, he ſhall caſt it behind his backe: but if you thinke nothing of ſin, God will binde it on your backe, ſo that it ſhall preſſe you downe as a milſtone. But

Doct. To aggravate ſin, a true mark of a penitent. Gen. 3. 12, 13.

Doctrine. When man remembreth ſin, God forgetteth it.

But he craveth this for Gods name ſake: his name is his honor, ſhewing us that God purchaſeth his chiefe honour by his mercy: It is the honour of a King to ſearch out a matter, but the glory of God to conceale a thing.

Doctrine. Gods chiefeſt honour is his mercy. Prov. 25.2.

VERSE XII.

What man is he that feareth the Lord? him will he teach the way that he ſhall chooſe.

IN this and the other two verſes following is contained another quality which God craveth in a penitent, humble, and obedient ſinner, to wit, that he have the feare of God, who is rewarded with temporal and ſpirituall bleſſings in his ſoule, body, and poſterity: *So godlineſſe is great gaine, having the promiſes of this life and the life to come.* 1 Tim. 4.8.

[*What man is he.*] By this forme of interrogation hee would note the rarity of thoſe that ſhall finde mercy, and this indefinite ſpeech anſwerable to an univerſall, declareth, that whatſoever they be, of whatſoever eſtate and condition, who feare God, ſhall be ſure of the after following bleſſings.

Next obſerve that God directs all thoſe in the courſe of their life whom he hath pardoned; therefore thoſe who are not reconciled to God, neede not looke for Gods direction, hee was a Pillar of fire and Cloud to the Iſraelites, for they were under the Covenant.

Doctrine. God directs them whom he forgives. Exod. 14.19. Prov. 15.33.

The feare of the Lord is the chiefe vertue, even the beginning of wiſedome. It is a ſecret reverence bread in the heart of a Chriſtian proceeding out of the ſenſe & feeling of Gods love, whereby he is affraid either to thinke, ſpeake, or doe any thing which he ſuppoſeth may offend Gods Majeſtie. This ſecret feare if it be once planted in the heart will direct thee in all good actions acceptable to God, and correct thy evill doings. The love of God hath a *conſtraining* power whereby it compelleth and forceth us to ſerve him: the feare of God hath a *reſtraining* power, by which it reſtraineth and ſtayeth us, & keepeth us back from offending him: this is like a bit, that like a ſpur, *Abraham* feared that the feare of God was not in the place whereto hee went: *Joſeph* being inticed by his Miſtris to commit wickedneſſe with her, anſwered, *How can I doe this Great wickedneſſe and ſo ſinne againſt God?* the Lord plant this feare in our hearts. This

What the feare of God is.

Note. The two properties of feare *Simil.* Gen. 20.11. Gen. 39.9.

is a filiall feare which he craveth, comming from love, and not a servile feare which commeth from feare of punishment. The preserver of this feare in thee, is a continuall nourishment in thy minde of the presence of God, to whom thou presentest all thy actions. When thou committest any thing unworthy of his presence, be ashamed of it, flie from it, crave mercy for it, and make the quiet Cabinet of thy minde the Chamber of his presence, wherein thou darest admit no lewd thought, no filthy thing. And because it is impossible wholly to stay thy heart and minde from the conceptions of that sinning sin in thee; yet have this testimony, that it is no sooner conceived, but as soone repented.

How the feare of God is preserved.

Note.

[*Will he teach the way that he shall chuse.*] He promiseth foure benefits to the man that feareth God, hee heapeth upon him grace upon grace: before he pardoned him, & now he directeth the man whom he forgave: for no sooner receiveth hee any man in his favour, but he immediately takes the protection and direction of him.

But out of these words we see three things. First, that there are divers, yea contrary waies, as there are contrary ends, the broad and the narrow, the Kings way and by-rodes, the way of life and of death. This is against such as dreame to themselves that whatsoever religion they professe, or howsoever they live they shall goe to heaven; but they are deceived; for if thou be not in the way to the Kingdome, thou shalt never attaine to the Kingdome: many, yea the most part are not going but riding, not running but posting to hell; of whom if it bee demanded whether they goe? they will answer, to heaven: yea and they will bragge that they are neerer God then the Preacher himselfe, even as if one should dreame of life at the point of death.

Many promise to themselves the Kingdome of heaven not being in the way leading thereto.

Doctrine. Next we see that a man cannot of himselfe choose the right way to heaven; for the naturall man cannot apprehend those things which appertaine to Gods Kingdome, neither yet can he see them, for they are spiritually discerned. Whereupon followeth the third, that is, how man shall choose the good and refuse the evill way: *Non est currentis, nec volentis, sed miserentis Dei*: It is not in him that runneth, nor in him that willeth, but in God that sheweth mercy. *Moses* chose rather to suffer with the Church then to be called the sonne of *Pharaohs* daughter,

Man of himselfe is ignorant of the right way. 1 Cor. 2. 14. Rom. 9. 16.

Heb. 11. 25.

ter, *Ioshua* and his house chose to serve God, though all the people should serve *Baal*. *David* the King chose the light of Gods countenance to shine on him. *Solomon* made his choyce of wisedome. *Mary* chose the better part. *Paul* thought all things to bee dung in respect of the excellent knowledge of Christ. The Church of *Laodicea* was counselled to buy gold. But all these their choyces were of God, who put it in their hearts to choose good things. Wisedome cryed in the streets that all that were destitute of understanding should come to her, but the foole heard the voyce of the harlot, Goe to our daliance, saith she, and he went like a sheepe to the slaughter. So by nature we choose the way to destruction; *Thy perdition is of thee O Israel, thy salvation of me.*

Ios. 24. 15. Psal. 4. 6. 1 King 3. 9. Luke 10. 42. Phil. 3. 8. Apoc. 3. 18. Pro. 8. 1. Pro 7. 22. Hos. 13. 9.

Verse XIII.

His soule shall dwell at ease, and his seede shall inherit the Land.

His soule shall dwell at ease.] The second promise and spirituall blessing, the peace of conscience which is the tranquilitie of the soule, flowing from the assurance of Gods favour in Christ wrought by the holy Spirit. This is that *white stone* in the *Revelation*, wherein a *name is written, which none can reade but he that hath it*. Thy good life may be a marke to others of thy salvation, but thy inward peace is a token to thy selfe, that howsoever thy outward man hath that peace which passeth all understanding: of which Christ saith, *My peace I give to you, not as the world*; and he commanded the Apostles to give their peace.

What the peace of conscience is. Revel. 2. 17. Iohn 20 19. Mat. 10. 13.

The giver of this peace is called *the Prince of peace*; the wicked cry peace, when as sudden destruction is approaching, as the travell of a woman: *But there is no peace to the wicked, saith my God*; they may sometimes lie in carelesse security, not wakened by the sight of Gods judgements, but sleeping in the bottom of the Sea, having no true rest: for the worldlings have three wormes which eate them up, care, feare, and dolour; care to get the things of this world so excessively, that they are eaten up by it, feare lest they bee taken from them, and commonly God as hee threatneth by his word, the thing they feare shall come on them, and then followeth an excessive sorrow for the losse of them, they despaire and oftentimes are the cause of their owne death: but the godly cast their care upon the Lord, they

Ier 8. 11. Esa. 48. 22. Care, feare, and griefe, are three wormes which eate the worldlings.

they have a reasonable care of their Family, but with measure, they feare nothing but the offence of God, all other feares are swallowed up in the gulfe of that feare; for they assure themselves that God will maintaine their Lot; and finally, at the losse of any creature the godly have a naturall sorrow, albeit not out of measure, but with *Iob*, saying, *the Lord hath given and taken.*

Iob 1.21.

The third benefit.

[*And his seede shall inherit the Land.*] The third blessing temporall, he promiseth wealth to the posterity of the righteous, that *their dayes shall be long in the Land that God hath given them.*

Exod. 20.12.

First in this promise, see the constancy of Gods favour towards them that feare him, their death doth not withdraw Gods love from their posterity, as *David* after *Barzillai* went home, remembred his kindnesse in intertaining (*himham*, and on *Mephibosheth* he shewed the mercy of God for *Ionathans* sake: so Gods love dies not with the Parents, but reviveth in their posterity, as the Lord promised to *David*, 2 *Sam.* 7.12. Here is a promise to the godly who feare him, of a sure and perpetuall maintenance for their posterity. The consideration hereof should abate that excessive care that Parents have of their children, whereas the best care they can have of them is, that they feare God themselves, & labour to bring them up in that feare. Kings have not such certainety of the continuance of their crownes to their succession, neither Noble-men of their Lands, as a Godly man hath of Gods provision: *I was young* saith *David, and now am old; yet I never saw the just man nor his seede to beg.*

2 Sam. 19.38.

2 Sam 9.3.

Doct.
Gods love dies not with the Parents, but revives in their posterity.

A note for Parents.

Psal 37.25.

Doctrine.
All changes come of sinne.

Moreover we see that Lands are at Gods disposing, who will give them to whom he pleaseth, and altereth Dominions, as the Monarchie of the Babylonians, Persians, Grecians, and Romans, the cause of this alteration was their sinne: and doe we not see amongst our selves within these thirty yeeres, many and strange alterations of Lands and houses, translated from the right owners thereof to others neither of their name, nor any way belonging to them? Should not this teach us all to feare God, and make our houses as Sanctuaries to him, least he be forced (as he extirped the *Canaanites* for their sinnes) to roote us out, and sweepe us away as with a besome.

Examples of our time.

VERSE

VERSE XIIII.

The secret of the Lord is revealed to them that feare him: and his covenant to give them understanding.

THE fourth benefit which the Lord will bestow upon godly men, he will (if they feare him) reveale to them his secrets. 4 Benefit, and promise, revelation of his secrets.

First, see the word of God is called a secret, a mysterie, and hid treasure, a closed booke, which none is able to loose but the Lambe. For all the naturall wit of man is not able to attaine to the understanding of the meanest Article of faith. All things which we beleeve are above the compasse of reason, or flat against it. *Doctr.* Gods word is a secret. Reve. 5. 5.

The Gospel commeth by revelation: *Blessed art thou Simon, the Sonne of Ionah, flesh and blood hath not revealed this to thee, but my Father*: where he manifestly testifieth, that the confession of Christ is a hid matter, which must be revealed to us by himselfe. The wit of man can search the profundities of nature (albeit it is not able to attaine to the hundreth part thereof, as of Physicke, Astronomy, Geometry, &c.) but this knowledge of the Gospel must come from above. It is no mervaile therefore that so few beleeve the word, for *all men have not faith*, it is the gift of God: as it is a *secret*, so are they called *his secret ones* to whom he revealeth it. The Gospel comes by revelation. Mat. 16. 17. 2 Thes. 3. 2. Psal. 83. 3.

But men may thinke, that it being a secret, is not to bee made common to all; and that God hath closed that booke. *Objection.*

I answer with *Augustine*, it is a flood in which a Lambe may wade, and a Elephant may swimme. To the children of God it is plaine; to whom it is given to understand, but to others hard as parables, *That seeing they should not perceive*. *Answer.* Mat. 13 11. Esay 6. 9.

But to whom doth he reveale it? *To them that feare him*, and to those he giveth understanding, as in the 15. and 119. Psalmes he testifies. By which I see there is no true service without conscience, and none can profit in the knowledge of the Scripture but such as feare God; and the more they feare him, the more they grow in knowledge. True piety and godlinesse is the nourisher of knowledge, for the feare of God is the beginning, growth, and perfection of all wisedome. And therefore Atheists and prophane persons have not learned Christ aright. They are learning, but doe never attaine to the power of godlinesse and his covenant to give them understanding.

Doctrine. Gods covenant belongeth to such as feare him. Iohn 8 33.

His covenant is specially mentioned, because the Iewes boasted thereof. But here he declareth to them that they have no title to the covenant, except they feare God. The Iewes bragged that they were discended of *Abraham*, but Christ sends them to their father the devill, because they follow his manners, and are murtherers. Therefore there is no part in the covenant to those who have not the true feare of God.

Verse XV.

Mine eyes are ever towards the Lord: for he will bring my feet out of the net.

NOw he doth apply the benefits of God (which generally were propounded to the Church) to himselfe; and as hee began the Psalme, so he ends it with a prayer for his deliverance from his enemies.

In this verse he perswades himselfe by faith that God will set him free, *for* (as saith the Text) *his eyes are ever towards the Lord*; that is, he depended on God, *as the eye of the handmayd is towards her mistresse*. This he testifieth when he saith, *I lift up mine eyes to the hills from whence commeth my helpe, my helpe commeth from the Lord which made heaven and earth*. Men may looke for helpe at the hands of men, but in vaine. But God will not frustrate the expectation of his owne; which should make us not to turne our eyes from him, seeking helpe from *Egypt*. We cannot at any time looke up to heaven, and downe to hell or the earth, no more put our confidence in God and man.

Psal. 123. 2.
Psal. 121. 1, 2.

Note.

Next see that if we desire to get delivery, wee must in all our actions set him before our eyes, direct all our actions to glorifie God, and edifie his Church. *I have set the Lord alwaies before my face, for he is at my right hand, therefore I shall not slide.* Will God defend an unrighteous man, who aimeth not at his glory, but his owne designes? If thou have him before thine eyes, then will he stand at thy right hand to maintaine thee.

Psal. 16. 8.

Note.

Comparison. [*He will bring my feet out of the net*:] He compareth his estate to a bird insnared in the fowlers net: for his enemies were fowlers, their engins were nets, himselfe was the poore bird circumvented.

The Churches enemies using subtilties to intrap her.

The Church hath many enemies, but none are so crafty as those fowlers: fraud and craft is a marke of Gods enemies; they imitate

imetate their father the devill, who made choise of the Serpent, *which was more subtile then any beast of the field.* Gen. 3. 1.

Thirdly, let Christians be birds, that as they have their chiefe abode in the ayre, so we may have our conversation in heaven; as they fill the aire with their sounds, so we may paaise God. Let Christians have their conversation in heaven.

Fourthly, Gods children may be ensnared, but God will breake their nets and deliver them, as *Paul*, *Silas*, and *Peter* out of Prison, for that which seemes impossible to men, is possible with God. Man is as the bird escaped out of the snare of the fowler; for as the bird compassed cannot deliver it selfe, no more can man escape his enemies attempts by his owne strength, but only by Gods power. God will breake the snare. Acts 16. 26. Psal. 124 7. *Simil.*

VERSE XVI.

Turne thy face unto me: and have mercy upon me: for I am desolate and poore.

HEE thinkes in adversity that God turnes away his face, whose presence to a creature is as the turning of the Sunne unto the earth. *Doctrine.* Adversity makes men feare Gods absence.

He craveth mercy oftentimes in this Psalme, acknowledging that to be the fountaine from which all blessings flow to him: this argument is taken from God himselfe. *Doct.* Gods mercy the fountaine of all blessings

The next argument from his misery, *For I am desolate and poore.* This is the object of Gods mercy, upon which it must worke; as the wounded Iew was an object of the Samaritans mercy. How would Gods mercy be knowne, if man had not misery? How would the Physitians skill bee tried, if not by the patients diseases? How would the liberty of Princes and their justice be notified, but by the poverty of their subjects, and their distresses. *Doct.* Misery the object of Gods mercy. Luke 10. 33. *Simil.*

VERSE XVII.

The sorrowes of mine heart are enlarged: draw me out of my troubles.

THe sorrowes of mine heart are enlarged:] God hath many meanes to humble the sons of men, and namely he turnes their joy of sin into sorrow for sinne; the right sorrow, whereof the Lord send us. God multiplies sorrowes because we multiply sins. *David* found a cause of sorrow in every thing he gat *Doctrine.* God multiplies sorrowes, because wee multiplie sins,

1 Sam. 17. 28. and 18. 9. 2 Sam. 6. 20. and 15. 31. 1 Sam 23. 12. and 26. 1. and 29. 4.

God: for his brethren envied him, his father in law *Saul* perſecuted him, his wife mocked him, his familiars and companions deceived him, his children purſued him, the *Ziphims* and the Lords of *Keilah* betrayed him, the *Philiſtims* rejected him.

Simil. 2 Cor. 12. 7.

The joyes which God propineth us with, are as ſo many roſes; but in the bottome of them are encloſed as many thornes to pricke us: As *Paul* was pricked with the meſſenger of Satan, leaſt he ſhould have been exalted through the great revelations. So if wee found not ſome diſcomfort in every creature, wee ſhould be bewitched with the delight thereof, that we could not ſettle our affection on God: and therefore God peppers every pleaſure, and gives us ſome ſoure ſauce therewith, as hee gave ſoure hearbs to be eaten with the Paſchal Lambe. Exod 12. 8.

Doctrine. If the pleaſures of this world were not painfull, we would too much delight in them. Pſal. 34. 11. 1 Sam. 17. 34.

[*Draw me out of my troubles:*] *Many are the tribulations of the righteous, but the Lord will deliver him out of them all.* God uſeth to draw them, by which he would teſtifie that it is a worke of Gods power to deliver the innocent; as *David* delivered his fathers ſheepe from the Lyon and the Beare, and the veſſels out of the hands of a ſtrong man, are taken by a ſtronger. *Luke* 11. 22.

Verse XVIII.

Looke upon mine affliction, and my travell, and forgive all my ſinnes.

Doctrine. The root of all our trouble is our owne ſin. *Simil.* Prov. 20. 17.

THere hee acknowledgeth the root of all his troubles to bee ſinne: for which he craveth mercy at God. See here that ſin toucheth him ſo neere the heart that he cannot find eaſe but in the remiſſion thereof. Sin is ſweet in the mouth as hony, but it is in the wombe as gravell. There is no venome in affliction but ſin, ſo being quit of ſin, he eſteemes nothing of the affliction. Sin is the noyſome humour; purge the humour, and ſave the patient. Oh the goodneſſe and wiſedome of God, which maketh affliction a bitter water to eate up the ruſt of ſin! The affliction is not profitable which hath not made ſome diminution of ſin. When Gods anger was quenched, then the flouds were abated, ſo as thy ſinne decreaſes, thy affliction diminiſheth daily. Gen. 8. 1.

Verse

VERSE XIX.

Behold mine enemies, for they are many, and they hate me with cruell hatred.

HEre he triumpheth over ſin, over his ſpirituall enemies, and over all his bodily foes; he prevailes with God, he prevaileth alſo with men.

Doctrine. The ſubduing of ſinne is the triumph over our enemies.

He uſeth no imprecations againſt them, but that God would looke on them either mercifully to convert them with *Saul*, who was called *Paul*, or to confound them, as the firſt *Saul* who killed himſelfe.

His enemies are deſcribed from their multitude and number; next from their malice and cruelty. Gods honour hereby being ſo much the more greater that he is one for all, and his love prevents their cruelty. Hee complained of their craft, before they had ſpread nets for him, and the devill who before was a Serpent and could not prevaile, now becommeth a fiery flying Dragon, *to devoure the ſeede of the woman*: ſo *craft diſappointed, becomes cruell*: he was firſt a Serpent, now a Lyon, and yet hee is more dangerous when he is a ſerpent hiſſing, then when hee is roaring as a Lyon; when he roares he is heard farre off and is eſchewed, but who can ſhun a Fox and a Serpent? therfore craft is alwaies both cruell and dangerous. Since then we have to doe with malicious enemies and crafty deceitfull men, let us inarme us againſt them by the breſtplate of righteouſneſſe, wherewith we may avoid their darts, and by patience ſuffer ſuch wrongs as are by them done againſt us.

Acts 9.3. 1 Sam. 31.4. Gen 3.1. Apoc. 12.3.

Doctrine. Craft diſappointed, becomes cruelty. Epheſ. 6.14.

VERSE XX.

Keepe my ſoule and deliver me: let me not be confounded, for I truſt in thee.

HE ends as Chriſt ended his life, *In thy hand I commit my Spirit*. By the ſoule he meaneth alſo the life, and it is well kept when the Lord keepes it: no earthly place ſo ſure, but the thiefe may come in, or ruſt conſume, but if thy ſoule bee bound up in the bundle of life, and treaſured with God, no violence or conſumption can attaine thereunto. And hee uſeth that ſame argument in the end which hee did in the beginning, *For I truſt in thee*.

Doctr. The ſoule is wel kept when God keepeth it. Luke 23.46. Mat. 6.19.

Verse XXI.

Let mine uprightneſſe and equity preſerve me: for mine hope is in thee.

Doctrine. God will not patronize an unrighteous cauſe.

LEt no man claime the patronage of God, unleſſe hee maintaine a righteous cauſe and quarrell, for what fellowſhip hath the Lord with the throne of iniquity? This he ſpeakes becauſe of his enemies to whom he never did injury, and the more ingratefull were they; yea thoſe he benefited; as *Saul*, with whom in the field he pleaded his innocency, when *Saul* ſaid, *My ſonne David thou art more righteous then I.* But when hee came before God he cryed, *Enter not into judgement with thy ſervant*; Our eyes are ſharpe ſighted and bright enough to behold the earth, but when we looke to the Sun they will be dimme.

1 Sam. 26, 17.

Pſal. 143. 2.

[*For I truſt in thee:*] See albeit he maintaineth his innocency, yet he retireth him to faith and hope in God. Our righteouſneſſe is not ſuch as that we can altogether ſtand by it: there are ſome ſlips and faults in the very beſt of our actions, therfore we muſt retire to God, who can ſupply them all in his al-ſufficiency.

Note.

Verse XXII.

Deliver Iſrael, O God, out of all his troubles.

Doctrine. A true note of a Chriſtian to be affected with the ſtate of the Church.

THis laſt verſe containeth a prayer for the Church, ſo that he is not contented to enjoy any private benefit from God, himſelfe, unleſſe the Church of God be partaker thereof; whoſe welfare he promiſeth to procure, and deſires others to pray for the peace of *Ieruſalem*: and this is a marke of a feeling member of Chriſt, who remembreth not his owne ſorrowes without regard of the tribulations of Gods Church.

Doct. The Church ſubject to infinite troubles.

Exod 3. 2. Mat. 14. 24. Gen. 8. 1.

Next, ſee that the Church is ſubject to infinite tribulations, ſhe is a Lillie among thornes, and there muſt be a fire alway in this buſh. It is no marvell to ſee the ſhip of the Diſciples toſſed in the ſeas, and the Arke of *Noah* in the deluge, but indeed it were a marvell to ſee the Church not perſecuted.

Doctrine. God will in the end deliver his Church.

Finally hee prayes for deliverance to her, letting us ſee two things: Firſt, that the Lord will compaſſe his Church with joyfull deliverances, and not let the rod of the wicked lie alwaies on

on the backe of the righteous, but as they have many crosses, so they get many comforts from God. Next, God commonly takes that honour to himselfe to deliver his Church, when Princes persecute the same to their owne ruine and shame. Let us pray unto our God to deliver his Church in *Europe* this day, which is fearefully assaulted by wicked men, and to give his Saints patience and perseverance in the truth to the end. *Amen.*

Doctrine. The Churches deliverance is Gods prerogative.

A GODLY AND FRVITFVLL EXPOSITION ON THE THIRTIE TWO PSALME, the third of the *PENITENTIALS.*

THis is the third Psalme of Repentance, the Title whereof is a Psalme of *David*, *Maschil*; or, a Psalme of *David* to give *Instruction*, shewing both the substance and matter of the same (that is) *Instruction*, as also the writer thereof, *David*. There are many other Psalmes which beare this title, especially the 42.44.45.52.53.54.55.74.78.89.142. so that the 150 Psalmes being divided into classes, some are for instruction as these twelve, others for consolation, others of deprecations, others of imprecations, for the Scriptures of God are profitable for all uses, to rebuke, to comfort, to instruct, &c. And among all, this booke of the Psalmes especially is as an Apothecaries shop, wherein may be found all sorts of Drugs, whether Cordialls to comfort our hearts, or Corrasives to eate up the canker of our nature, yea in what estate was ever man or can he be, but he shall finde comfort and good in this booke of Psalmes? For the Psalmes are an Epitome of the old Testament, a mirrour or looking glasse of the grace of God: a perfect Anatomie of the whole man. Wherein are expressed all sort of documents, both of the gracious promises of God to his owne children, and his justice against his adversaries: also of our faith in the promises

12 Psalmes are Psalmes of Instruction.

The Scriptures are profitable for all uses. 2 Tim. 3. 16. *Similie.*

Simil.

ſes of God: of our infirmities; our patience: our conſtancy: and our deliverance from our troubles, and our thankeſgiving for the ſame, finally of our dutifull obedience to God, and care of his Church.

David by his doctrine teacheth thoſe to repent whom by his example hee had taught to ſin.

This is a *Didaſcalique* Pſalme wherein *David* teacheth ſinners to repent, by this doctrine, Who teached them to ſinne by his example. This ſcience is univerſall, and pertaineth to all men, and which neceſſarily we muſt all learne; Princes, Prieſts, people, men, women, children, tradſemen, all I ſay muſt be put to this Schoole, without which leſſon all others are unprofitable.

A generall leſſon for all perſons.

But to the point. This is a marke of a true penitent when hee hath been a ſtumbling blocke to others, to be as carefull to raiſe them up by his repentance, as he was hurtfull to them by his ſin, and I never thinke that man truely penitent, who is aſhamed to teach ſinners repentance by his owne particular proofe. The *Samaritan* woman when ſhee was converted, left her bucket at the Well, entred the City and ſaid, *Come forth, younder is a man who hath told me all that I have done*, and our Saviour ſaith to S. *Peter, when thou art converted, ſtrengthen thy brethren*. S. *Paul* alſo after his converſion, is not aſhamed to call himſelfe *chiefeſt of all ſinners*, and to teach others to repent of their ſins, by repenting for his owne; happie and thrice happie is the man who can build as much as he hath caſt downe.

A marke of a true penitent ſinner.

Iohn 4. 29.

Luke 22.32. 1 Tim.1.14.

Next he is a King, and yet not aſhamed to bee an example of repentance, by which all Kings and noblemen ſhould learne to be aſhamed of their ſin, but not to repent thereof. *Theodoſius* the Emperour after the ſlaughter that his Souldiers made at *Theſſalonica* came to S. *Ambroſe*, and humbly fell downe on his face amongſt the penitents, ſaying that part of the Pſalme, *Agglutinata eſt terræ anima mea, my ſoule is glewed unto the earth.*

Let Princes be aſhamed to ſin but not to repent.

The example of *Theodoſius* the Emperour.

Pſal 44 25.

Thirdly, *David* is an experimented doctor (as I have ſaid in the former two Pſalmes) and what he felt himſelfe, teacheth others; The Pilot who hath ſailed the Sea, can beſt teach others the art of Navigation. A Captaine can direct an armie beſt, who hath had proofe of the enemie himſelfe. So experience in Spirituall combates is of great worth, and he can beſt teach others to avoide ſinne, who hath overcome ſinne in his own perſon.

David an experimented teacher.

Simil.

The doctrine moſt neceſſarie for a Chriſtian to learne, is, the remiſſion of ſinnes. For although ye ſhould learne all other ſciences, what

Learne to get remiſſion of ſinne.

what could they availe you without this? For (as one of the worthiest fathers sayes) *all sciences without this are unprofitable.* What if thou wert never so prudent in the lawes, if thine owne conscience accuse thee? and expert in Physicke, if thine owne soule bee sickly, and know the power of the starrs, if thy sinnes throw thee downe to the lowest hels, yea albeit thou shouldest learne all the heads of *Theologie*, and teach them unto others, yet they are nothing worth to thy selfe, if thou hast not learned to repent of thy sinnes, and to have perswasion of mercy for them. The Devils beleeve and they tremble, the legion of Devils which came from the possessed, could pray to Christ that hee would licence them to enter into the heard of Swine, they could confesse and professe that Christ was the Son of God, the Devill can change himselfe into an Angell of light. *Balaam* can Prophecie, and many shall say, wee have done miracles in thy name. *Iudas* can preach, and many can speake eloquently, thinking to adde to *Pauls* bands, but one thing can they never doe, even assure themselves that their sinnes are forgiven them. This lesson none can learne but those who are θεοδίδακτοι taught of God. And this is the lesson that *David* teacheth all Christians who come to his Schoole, which if they learne, it is sufficient; This is that one thing which is needfull. I wish to God from mine heart, that Pastors of Gods word would leave ostentation, words of humane eloquence, and the shew of learning, and labour more to worke upon the hearts of the people a remorse for sinne, and an assurance of mercy.

Iam 2.19. Mat.5.12. 2 Cor.7.14. Num.23. Phil.1.16. *Note.*

VERSE. I.

Blessed is he, whose wickednesse is forgiven, and whose sin is covered.

BEfore I come to handle the words in particular, doe we observe in great, wherin *David* placeth happinesse and felicity. He more then twentie times in the Psalmes (describing who are happie) accounteth those onely so to be who are godly. Sometimes in the cause, *Blessed is the people whose God is the Lord*; sometimes in the effect. *Blessed is the man who judgeth wisely of the poore*, sometimes in the meanes, *as blessed are those that feare God, whose sinnes are forgiven* for as gold is alwaies gold, whether it be in the mine, where it grew, or put forth to exchange, or in the Kings treasurie, so godlinesse must be esteemed

Psal.33.12. Psal.41.1. Psal.128.1. Psal.32.1. Blessednesse sometimes imputed to the causes, sometimes to the effects, sometimes to the meanes.

all one, whether we judge it by the cauſe from which it had its beginning, or from the effects thereof, or from the meanes, whereby it is intertained, albeit every one of thoſe have their owne place, the one as the fountaine, the other as the ſpring flowing therefrom.

There is no man, although never ſo unhappie, who doth not aſpire and deſire to bee happie, but they perceive not wherein happines conſiſteth, ſome place it *in the pleaſure of their fleſh with Ammon*, but his ſudden repentance in thruſting away his ſiſter, and his infortunate end, ſhew that there is no happineſſe in thoſe filthy pleaſures: ſome place happineſſe *in riches with Creſſus*, but finding the incertaintie thereof they will bee forced to cry, *O Solon, Solon*: others place happineſſe *in honour as Abſolom and Haman* who were both exalted on trees. But *David* (albeit having riches, honours, and pleaſures in his kingdome) accompteth himſelfe only happie in this, that his ſinnes were pardoned.

Wherein many put happineſſe. 2 Sam. 13. 4. 29. *Plutarchus.* 2 Sam. 18. 9. Eſter 7. 10.

Note. *Thoſe earthly things are a weake foundation whereupon to build, ſhould we expect happineſſe of an unhappie world?*

Chryſ. in 1. Cor. hom. 4. The vanitie of the *Philoſophers* concerning happineſſe is to be put away, of whom *Chryſoſtom* writeth, *they have woven Spiders webbs, by which they might marre the mindes of fooliſh men.* He who is a rebell to the King, can enjoy no benefits of the kingdome, but when he hath received the rod of peace, and hath procured the Kings favour, then he is happie. So although we had all the priviledges of nature, what will they bee to us if wee have not the favour of God, and aſſurance of the remiſſion of our ſinnes?

Simil.

[*Bleſſed is he*:] He giveth out this beatitude in the ſingular number. The man, as *Habackuke*, alſo hath, *the juſt man ſhall live by faith.* The Apoſtle S. *Paul* ſaith, *I have beleeved, therefore I ſpake*, that wee may not infold our ſelves under the lap of generalitie, and ſay with Atheiſts and Papiſts, we will bee ſaved as other men are, for we beleeve as the Church beleeveth, but every man muſt have a faith of his owne, by which he muſt bee ſaved, for albeit there be but one common Medicine applied to all Chriſtians who are penitent, yet every one of them muſt have that applyed to himſelfe, even that Salve to cure his ſore. For medicaments muſt be perſonall, we muſt have our particular warrant in our pocket for our debts, and not dreame that we are free of debt, when others are freed thereof. There are three gradations or climaxes anſwerable to the three degrees of nature,

Hab 2. 4. 2 Cor. 4. 13.

Every man muſt be aſſured of his ſalvation.

A threefold gradation.
1 Nature.
2 Grace.
3 Glory.

ture, grace, and glory. The naturall eſtate of man is noted by ſinne, impiety, and iniquitie; grace, by lightned of it, covered, not imputed; glory, bleſſed, bleſſed. Nature beginneth the worke, and it is full of vanitie, and it hath the roote of ſinne, which groweth in all our hearts, that ſinning ſin and concupiſcene, that Originall corruption, without which never man was borne, except Chriſt Ieſus. Of this man eſteemeth little, albeit he have it in his houſe, and the thiefe lying in his boſome. This roote of ſin ſpringeth up in two branches, impiety againſt God, and iniquity againſt man, this monſter with theſe two twinnes are ever found together, they grow together, and live together, a ſinner unrepenting is impious and irreligious towards God, and profane, and injurious towards men. When ſinne raignes as a tyrant, and hath taken any captive to doe him ſervice, is it any marvell, that hee rage againſt God by blaſphemies, and againſt man by injuries? The man poſſeſſed with Divels who was amongſt the graves threw ſtones at the paſſengers, as Mat. 8. 28. by the contrary, hee who is holy and ſanctified is alſo godly and juſt, for theſe three cohere, Pietie, Iuſtice, Sanctitie.

Sinne is never alone, (as neither commeth the judgement of God alone) one draweth another, they are linked together as a chaine of iron, by which man is bound & carried to utter darkeneſſe, if the Angell who came to *Peter* in priſon doth not looſe them. This is ſet forth in the firſt Pſalme, at the firſt verſe, for he calleth them ſinners, wicked, and ſcorners, *Peccatum peccatum trahit*; *one ſinne draweth on another*, for ſin groweth to wickedneſſe, and wickedneſſe to ſcorning of all religion, which is the extremity and higheſt degree of all evill. Mat. 22. 13. One ſin draweth on another. Acts 12 7. Pſal 1. 1. The degrees of ſin.

This further is to be noted, that what deformity wee ſee and diſlike in all the beaſts they are found in one man. Wee deteſt the falſhood of the Foxe, and the ſubtiltie of the Serpent, and yet man is falſer then both, wee cannot abide to looke upon a Dogge when he licketh us his vomit, neither on a Sowe while ſhe is wallowing in the puddle, and our onely delight is to ſwallow up ſinne, and feede on our owne filthineſſe, and when wee have beene clenſed from it by repentance, we returne to it within a little time; we abhorre the greedineſſe of the Wolfe, (albeit ſometimes he can be ſatisfied) and yet our covetous heart is unſatiable. The crueltie of the Lyon is odious unto us, albeit it ſpareth the owne kinde, but man as *Athaliah* rageth againſt The deformitie of beaſts we allow in our ſelves. 2 Chron. 22. 10.

his owne blood; Every beaſt hath one deformitie which is no ſin in it, but a ſpectacle whereby man may hate that in himſelfe which he abhorreth in a beaſt, but man hath all deformities, he is more ſubtill then a Serpent, more craftie then a Foxe, more cruell then a Lyon, more filthy then a Sowe, more greedy then a Wolfe, &c. Yea much differeth from all thoſe, for all theſe may be tamed, but the tongue of man cannot bee tamed, and if one member of man be worſe then all beaſts, what thinke ye of the whole powers of mans nature? Looke then what evill commeth of ſin, it ſeemeth to be profitable and pleaſant for the preſent, as honey in the mouth, but in the belly it turneth to gravell and wormewood. *Iudas* thought his wages ſweet in receiving them, but after caſt that money backe in great ſorrow. *Ammon* was ſicke for love of his ſiſter, but when hee had fulfilled his luſt, he hated her more, then before he had loved her. Behold what Leproſies, Phrenſies, Fevers, Botches have ever fallen upon mans body, as many ſinnes, as fountaines of them, are preſſing downe his ſoule, which we ſhould lament, if wee were ſenſible of the ſmalleſt of them.

Note. One may have all beaſts properties.

Iam 3.8.

Note.

Pro 20.17.

Mat 27 3.

2 Sam.13.15.

[*Whoſe wickedneſſe is forgiven*:] This threefold repetition of the remiſſion of ſins, argues the neceſſitie of the perſwaſion of this Doctrine: for it is an article of our Creede which we muſt beleeve, and for the which we are commanded to pray dayly; he hath promiſed it, who is faithfull; hee hath ſworne it, and given the earneſt of his Spirit to ſeale it. Wee muſt not doubt with theſe doubting Doctors, whether we ſhall obtaine mercie or not, but we may aſſure our ſelves of the remiſſion of our ſins. They alledge that of *Eccleſiaſtes*, *No man knoweth either love or hatred of all that is before him*. I Anſwer that place is to be underſtood thus, that externall things are not notes of Gods love or hatred becauſe they are common to good and evill.

Doct. We may be aſſured of the remiſſion of ſinne.

Eccleſ.9.1.

Objection.

Anſwer.

This perſwaſion indeede wanteth not the owne doubtings: *we doubt, but we deſpaire not*. Theſe doubtings ſpring from the ſenſe of our owne unworthineſſe, not of Gods goodneſſe. But if a man be not aſſured of the remiſſion of his ſinnes, his conſcience muſt bee left in a moſt miſerable agonie and torment. What ſhall become of him at the latter day, for the feare of eternall death, and the horror of Gods judgements will ever bee before him. It is a very true ſentence, *there can be no pleaſure in hoping for any good thing, if the feare of the contrary be joyned to it*,

Whence doubts ariſe in Gods children.

Note.

and

and if this be the greatest infelicity of the wicked to be tormented in conscience, because they see the anger of an irreconcileable God, then that must be the greatest felicitie of Gods children, when they finde that God is at one with them, which felicity commeth not without this assurance of his mercy.

But there is as great difference, betweene this πληροφορία, full perswasion, and presumption, as there is betweene two rebels, whereof one, having repented, doth finde meanes of reconciliation with the King, and so getteth his remission sealed, and the other who presumeth so much of the king without any warrand. And betweene one who dreameth of Golde, and another who hath it. *Simil.*

The grace of God is amplified by three notable similitudes, the first from a *burthen* of the which the sinner is lightned and made free. Sinne albeit before it be committed it seeme light as a fether, yet it is the heavyest burthen that ever man did beare, in these three respects. First, because it is Hereditarie, and man is borne with it, whereof except he be eased by baptisme, and the mercies of God in Christ it shall presse him downe to hell, for it hangeth on fast, and it pressith downe. Secondly, because it lyeth both upon soule and body, the *Israelites* were burthened with the taske laid upon their flesh, and *Ioseph* with irons, their soule being free thereof, albeit both burthened with sin. Thirdly, all burthens are sensible to the bearer, and the heavie burthen the greatest sense, but a sinner is contrary, he hath no sense; yea the greater his sin is, the more senseless is he. The feeling of thy sin is the preparation to thy ease and relieve. The *Israelites* groaned under *Pharaoh*, and the *Lord sent Moses*.

Gods Grace amplifyed by three similitudes.

Doct.
Sin is the heavyest burthen.
Hereditarie. Heb. 12. 1.
2. Vniversall. Exod. 1. 14. Gen. 39 19.
3. Vnfelt. Exod. 2 23. 24.
3 Meanes to be free of sin.

Next, runne to him who is only able to pacifie God and thy conscience, even Iesus Christ, who cryeth, *Come unto me all ye that are weary and loaden (with sinne) and I will ease you.* Mat 11. 28.

Thirdly, indevour to bee quit of it, and bee loath to take it on againe.

There is nothing able to disburden thee of thy sin, but Christ. Flie to the sound and new found out remedies, of Merit, Pardons, Pilgrimages, and see what they can availe thee.

Doctrine.
Christ only can take away the burthen of sinne.

Musculus, upon the Psalmes maketh mention of a Servant in *Germanie* who stole some of his Masters goods, and after being become wealthy, was greatly tormented in conscience for the same. Wherefore desirous of some ease, by the advice of a Po- *Musculus in Psal.*

piſh Prieſt, he gave ſome part to the Church, ſome to the poore, but yet his torment no whit eaſed, at the length (by the counſell of a true Servant of God) he reſtored to his Maſter his own, and craved mercy at Chriſt, and ſo received eaſe, wherefore there is nothing that can eaſe a troubled minde but Chriſt Ieſus, who hath taken our burthen upon himſelfe.

There are two ſorts of perſons to whom this Doctrine doth appertaine: the one, who are touched with no ſenſe of ſin, thoſe feele not the burthen, yea being drowned in the Sea, they feele no waters, and burnt up, ſent no fire; O dead ſoule, that when Gods Iudgements are ſo many waies purſuing thee with *Ionas*, thou art a ſleepe! The other, overmuch preſſed downe and moved with their ſins, almoſt diſpairing, who are the rareſt ſort, to whom alone this comfortable ſentence doth appertaine. It is *Gods honour to paſſe by ſinnes and to cover them.*

Some ſinners have no ſenſe, others too great ſenſe. Ionah 1 6. Prov 25.2.

[*And whoſe ſinne is covered.*] He is not content once to ſpeake of the remiſſion of ſin, but thriſe, uſing three ſimilitudes to expreſſe the ſame, to declare that it is a matter of great moment, as alſo that it is perfect and abſolute. He ſaith the wickednesſe is pardoned, the ſin covered, the iniquity not imputed, a pretie gradation, *ſo that the weight of our ſinne ſhutteth not the way to Gods mercy.*

The triplication of this remiſſion argues the certaintie thereof.

He ſaith not, that he is happie who covereth his ſinnes, *for he who covereth his ſinne ſhall not proſper, but hee who confeſſeth his ſinne ſhall have mercy.* For the hiding of our ſinnes from God cloſeth the doore of repentance, and ſo as long as we uſe ſubterfuges and colours for our ſinnes, ſo long can wee never hartily repent of them, & God will not pardon an impenitent ſinner. He is a foole who would cover his wounds from the *Phyſitian*, for when the *Phyſitian* covereth it by healing it, it is beſt covered.

Pro. 28.13.

He is happie whoſe ſin God covereth.

Simil.

This covering hath relation to ſome nakednesſe, and filthineſſe which ſhould be covered, even ſinne, which defileth us, and maketh us naked, why, ſaith *Moſes* to *Aaron*, *haſt thou made the people naked?* Sinne maketh us blacke as a Moore, defileth and maketh us like menſtruous garments, and thus being ſo diſgraceſull we have neede to bee covered; the garments of our merits are too ſhort and cannot cover us, we have neede therefore to borrow of Chriſt Ieſus his merits, and the mantle of his righteouſneſſe, that it may be unto us as a garment, and as thoſe breeches of lether, which God made unto *Adam* & *Hevah* after their

Doct.

Sinne maketh us naked. Exod. 32 25.

Simil.

Gen 3.7.21.

their fall. Garments are ordained to cover our nakedneſſe, defend us from the injurie of the weather, and to decore us. So the mediation of our Saviour ſerveth to cover our nakeneſſe, that the wrath of God ſeaze not upon us, (hee is that white raiment, wherewith we ſhould be cloathed, that our filthy nakedneſſe may not appeare) to defend us againſt Satan, (he is mighty to ſave, &c.) and to be an ornament to decore us, for he is that wedding garment; *Put ye on (therefore) the Lord Ieſus Chriſt.* The properties of a garment. Revel. 3. 18. Iſa. 63. 1. Mat. 22. 7. Rom. 13. 14.

But it may ſeeme that the word *hiding* or *covering* is not proper, ſeeing there is nothing hid from the eyes of God, whoſe eye pearceth unto the moſt ſecret thought of our heart? I anſwer with the Apoſtle; *hee calleth thoſe things that are not, as though they were,* and things that are, as though they were not, becauſe hee forgiveth them, as though they never had beene committed, and therefore he ſaith, *I have put away thy tranſgreſſions as a cloud, and thy ſinnes as a miſt. He will ſubdue our iniquities, and caſt all our ſinnes into the bottom of the Sea. As high as the heaven is above the earth, ſo great is his mercy towards them that feare him; as farre as the Eaſt is from the Weſt, ſo farre hath he removed our ſinnes from us. Though our ſinnes were as crimſon, they ſhall bee made white as ſnow, though they were red as Scarlet, they ſhall be wooll. I, even I, am he that putteth away thine iniquities for mine owne ſake, and will not remember thy ſinnes. If the wicked will turne, &c. All his tranſgreſſions that he hath committed, they ſhall not be mentioned unto him, but in his righteouſneſſe that hee hath done, he ſhall live.* So it is a like to bee covered of God, as not to have ſinned at all. *Objection.* Rom. 4. 17. *Anſwer.* 1 Cor. 1. 28. Iſa. 44. 22. Mic. 7. 19. Pſal. 103. 7. 12. Iſa. 1. 18. Ibid 44. 25. Ezech. 18. 21. 22.

The alluſion of the words *Naſſui* and *Caſſui* is proper, for the ſinnes that are pardoned are alſo covered. So moſt miſerable is the ſtate of thoſe who are not reconciled unto God, for his majeſty hath his revenging eye looking on them, and their actions to deſtroy them. *The Lord ſetteth their iniquities before him, and their ſecret ſinnes in the light of his countenance,* whereas he caſteth the ſinnes of his elect, behind his backe. When God forgiveth ſinne he covereth it. Pſal. 90. 8.

What ſhall become of thoſe, who thinke their ſinnes to bee hid, if they come not to the open ſight of the world, as though the ſight of man was more to be feared then the ſight of God? why ſhould we not be more afraid of Gods ſight, who may avenge himſelfe on us, then of mens, who though they behold us, may either pittie us, or not be much offended at us. *Note.*

There

There are many, who to cover their sinnes, runne to humane satisfactions. They purge clay with clay, they ad superstition to superstition, and in so doing in my judgement they carry timber on their backes, that the more timber they have, they may kindle the greater fire, for what are our merits, but a new fewell to kindle Gods judgements, and the more trees ye bring, yee kindle the greater flame. Then wee are greatly bound to the Lord, who when hee might have written our faults upon our browes, he hath covered and hid them, therefore let us not renue and raise them up againe, since the Lord hath buried them in the bottome of the Sea of his oblivion.

Mans satisfaction cannot cover sinne.

Verse 11.

Blessed is the man, unto whom the Lord imputeth not iniquitie, and in whose spirit there is no guile.

Doctrine. Sin is a debt.

THis third similitude is taken from debt. But albeit wee are obliged and bound to God, either to satisfaction or obedience, yet the Lord taketh payment from our surety and so freeth us. For God will not take twice payment for one debt, so that we may say truely, if we beleeve in Christ, wee are not obliged nor bound to God for payment: for he hath our obligation, and hath nailed it to the Crosse. This the Apostle testifieth writing to the *Corinthians*, 2 Cor. 5. 18, 19 *And all things are of God, which hath reconciled us unto himselfe, by Iesus Christ, and hath given unto us the ministry of reconciliation, for God was in Christ, and reconciled the world to himselfe, not imputing their sinnes to them.*

Note. See how the Prophet by reiteration of this remission of sinne, extenuats and annihilats himselfe, and brings himselfe so low, that by impiety, sin, and iniquity, wherof he granteth he found himselfe culpable, and by lightning him of that burthen, covering of his sinne, not imputation of his debt, he assured himselfe to be releeved.

Objection. But it may be asked, how farre we should be mindfull of our sinnes, and whether they are so covered of God that we should burie them by perpetuall silence. *Answer.* To resolve this question, wee must remember what is said by the fathers, that *our sins are then remitted before God, when we accuse our selves; and that then we are justified; when we condemne our selves; and that our sins are then covered best, when they are most discovered to God.* *Note.* And therefore

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we ought to call our ſinnes to mind, not that we ſhould diſtruſt of the remiſſion thereof, but that the remembrance thereof may make us more thankefull to God, and more prudent that we ſinne not againe, yea it maketh us ready to have compaſſion on others who have offended. Why we ſhould remember our ſinnes.

But another queſtion ariſeth, whether wee ſhould deſire that our ſinnes ſhould be hid from mens eyes, or opened? I anſwer, if God hath hidden them, reveale not thou them thy ſelfe, leaſt thou be an authour of thine owne offence, and *it being the honour of God to conceale ſinnes*, why ſhouldeſt thou diſhonour God ſo farre, as to reveale that which God hath concealed: But if they be publike, why ſhould they not be publikely confeſſed, as was *Achans*? *Objection.* *Anſwer.* Prov. 25.2. Ioſh. 7. 20.

Moreover it may bee demanded, how can it ſtand with the moſt righteous God, who is the judge of the world, that hee ſhould ſuffer an unrighteous man to goe free without puniſhment, for if he diminiſh any part of his righteouſneſſe, he muſt deny himſelfe and his owne nature. It is anſwered that his juſtice is perfectly ſatisfied, to the uttermoſt farthing by Ieſus Chriſt, neither could it ſtand with the equity and juſtice of the eternall God, that hee ſhould have received ſatisfaction from Chriſt our ſuretie, and yet claime or recover the ſame of us, as I ſaid before. *Objection.* *Anſwer.*

[*And in whoſe ſpirit there is no guile.*] Ye heard the firſt part of the felicitie of man, which ſtandeth in his juſtification, that is the remiſſion of his ſinnes, the ſecond part ſtands in his Sanctification, and purification of his heart, by the Spirit of God from Hypocriſie, which are the fruits anſwerable to the former. For the Lord never beſtowed his Sonnes bloud to waſh away any ſin, but he beſtowed his Sonnes ſpirit to ſanctifie that man. The chiefe vertue that he craveth in a Chriſtian is ſinceritie, the chiefe vice he hateth, Hypocriſie. God eſteemes not of outward parts, but being a Spirit he looketh to Spirits. *My Sonne* (ſaith he) *give me thine heart*, and as he is a ſpirit, ſo hee will bee worſhipped in ſpirit. *Doctrine.* True felicity ſtands in juſtification and Sanctification. *Note.* Prov. 23.26. Iohn 4. 24.

Baſilius as hee commendeth that ſentence of *Plato*, that is *greateſt extreamity of iniquity, when any unrighteous man would ſeeme to be righteous*, ſo he condemneth the opinion of *Euripides I had rather ſeeme to be good, then be ſo.* So that of all the things in the world the Spirit of God doth moſt abhorre and deteſt *Baſil ad popul. hom. 24.*

Dissimulation most odious to God.

Hypocrisie an enemie to faith

dissimulation in his service, neither is there any vice so opposite to true faith as Hypocrisie, for faith lodgeth in the heart, Hypocrisie, in the countenance: faith studies to please God, Hypocrisie seekes to please men, faith is lively and constant, Hypocrisie as a fading lease fadeth incontinently: So that there is no agreement betwixt faith and Hypocrisie, more then betwixt a painted fire having neither light nor heat, and a true fire having both; or a shadow, and the body. And as the painting of an Harlots face wil soone melt before the fire, when the native and naturall colour of an honest woman will not change, so will counterfeit feinednesse soone vanish, πᾶν προσποίητον οὐδὲ μόνιμον, a fained thing cannot be firme and solid. Our Saviour Christ accounteth them to bee as painted tombes who have a goodly shew before men, but within are full of dead mens bones, faith & corruptiō they have a shew of life allthough they be dead. Were he not to be accounted a foole, that having nothing but a shew of Merchandise, would give himselfe out for a rich Merchant?

Simil.

Nazian. De funere patris.

Mat. 23. 27.

Simil.

Hypocrisie how great a sinne.

The sinne of Witchcraft and Idolatrie, are two great sinnes, but Hypocrisie is more dangerous then both; we have heard of many thousand Papists and Idolaters who have beene reclaimed and turned to God, and have confessed in what great errours they were; as also many Witches at their death have renounced their Master the Devill. But seldome have I read that Hypocrites have repented; when our Saviour (who never brake a bruised reed) thundred woes, He cryed, *woe unto you, Scribes and Pharisees Hypocrites*, and when he denounced judgement, He said, *whose portion is with Hypocrites*.

Mat. 23. 13, 14, 15.

Remission of sinnes joyned with holinesse.

To conclude, let no man thinke that remission of sinnes can be separate from holinesse and sanctification, for they are borne together as two twinnes, and live together, yea the one cannot live without the other, how canst thou thinke from thine heart, that thy sinnes are pardoned, unlesse hartily thou hate sinne for which thou hast repented; then we may say that those get pardons for their sinne, who feele their sinnes, and feeling, do hate and fly from them, and flying from them with all the force of their heart, are carried to a contrary vertue, *being made free from sinne, we are the servants of righteousnesse. There is no condemnation*, saith the Apostle, *to them that are in Christ Iesus, who walke not after the flesh but after the Spirit*. But wee have deepely to consider that in all our religion, the Lord loveth nothing so much

Rom. 6. 18. Ibid. 8. 1.

God loveth sincerity in a Christian. John 1. 47.

much as ſinceritie, *Behold a true Iſraelite in whom there is no guile.* He doth not looke to the meaſure of thy repentance, faith, or love, but to the uprightneſſe thereof. *Loveſt thou me, loveſt thou me, loveſt thou me,* ſaith our Saviour to *Peter*? *He craveth truth in the inward parts.* John 21.15. Pſal.51.6.

Men love not falſe gold, rotten ſtuffe, or any ſuperficiall matter whatſoever, and wee alas care not to carry about with us a counterfeite religion. Let us try our ſelves therefore whether we be in the faith or not, God cannot be deceived. *Simil.* 2 Cor.13.5.

The Papiſts take from this text ſome occaſion of ſtumbling, for they would make a part of righteouſneſſe to be Chriſts, another to be ours, that which commeth from Chriſt is ours by imputatiō, ours againe to be inherent, becauſe he ſaith *in whoſe heart there is no guile*? But they confound juſtification with the effects therof, oppoſing the ſpring to the fountaine, not driving them from it. So is the righteouſnes of Chriſt the fountaine of all our happines, & the cauſe of the Kingdom, & if there be any dropps of righteouſnes in us, they ſpring from that fountaine, & are the way by which we muſt attaine to the kingdome, & ſo may we ſay with the Apoſtle, *That Chriſt is made our righteouſnes.* Albeit we be of our ſelves unrighteous, yet by him we are made righteous, albeit we are not able to pay the debt our ſelves, yet ſeeing Chriſt hath payed it for us, we are freed. *For as by one mans diſobedience many were made ſinners, ſo by the obedience of one, many ſhall be made righteous.* By which wee are evidently taught that by Chriſts righteouſneſſe, we are righteous before God. *I will not glory becauſe I am righteous, but becauſe I am redeemed: not by reaſon I am voyd of ſinne, but becauſe my ſins are pardoned, not becauſe I have done good, or received good from others, but becauſe Chriſt my advocate is with the father interceding for me, for his blood was powred forth for me.* Indeede the Saints of God, yea the very beſt of them cannot cleere themſelves of Hypocriſie, neither doe we ſincerely ſerve our God as we ought to doe, but one thing wee know, that we have a diſpleaſure within our ſelves for it, & doe it not willingly, which therfore the Lord pardons in his Saints. Answer to the Papiſts. 1 Cor.1 30. Rom.5.19. *Ambroſ. de fac. et vita beata. lib. 1. cap.6.*

The markes by which ye may know whether ye be ſincere in Gods ſervice or not are theſe. 3 Markes to try our ſinceritie.

First ye are upright, if ye have an upright indeavour to approve your ſelves to God in all things, ſeeking not to pleaſe men, but him, who ſeeth the heart; not caring to be judged of 1.

1 Theſ. 2.4. 1 Sam 15.30. men, but ſtanding and falling to your owne Lord, whereas contrarily Hypocriticall *Saul* knowing himſelfe in diſgrace with God, deſired *Samuel to honour him before the people.*

2 Secondly, a ſincere heart hateth all ſinnes, eſpecially his owne, and troubleth himſelfe little in amplifying other mens ſinnes, but very narrowly and ſharpely will taxe himſelfe, and will call himſelfe with Saint *Paul, The greateſt of all ſinners.* 1 Tim. 1.15.

3 Thirdly, a ſincere Chriſtian profeſſeth religion for the love of the ſame, and for no other reſpect, and loveth good men for no other cauſe but for their godlineſſe, whereas Hypocrites may doe both outwardly, for ſome worldly reſpect either of benefit or credit, which they may purchaſe by theſe meanes.

I pray God therefore that all of us may remove from our hearts this vale of Hypocriſie & diſſimulation in Gods ſervice, that we may ſtudy to approve our ſelves to God in the ſight of Chriſt, in all integritie and ſingleneſſe of minde, to the end that all our ſervice may be acceptable to him.

Verse III.

When I held my tongue, my bones conſumed, or when I roared all the day.

The ſecond part of the Pſalme,

WE have heard the propoſition of the Pſalme, concerning the true happineſſe of man conſiſting in the remiſſion of his ſinnes, now followeth the confirmation thereof by his owne example, wherein hee ſetteth downe himſelfe in two eſtates: one before confeſſion, moſt miſerable, and as it were upon the racke of Gods juſtice, inwardly and outwardly tormented, the other after converſion and confeſſion, that the Lord tooke away not onely his ſinne, but alſo the puniſhment thereof. This is the diviſion and ſumme of theſe three verſes following: firſt *David* propounds himſelfe to be an example to us, that we may learne to put difference betwixt an obſtinate ſinner, and a penitent ſinner, for our hardneſſe of heart procureth us infinite diſcontentments and miſeries, which unfained repentance removeth, and whereof by it we are eaſed. He ſetteth forth himſelfe for an example. *For when I concealed my ſins* (ſaith he) *I was tormented with innumerable dolours: but when I revealed it, then I got eaſe,* Hee ſetteth firſt as it were the very markes & ſcarres of his wounds that he may the more profit us.

By

By this we may learne, that the particular benefits beſtowed upon any member of the Church, ſhould bee employed for the common utilitie of all the body, as they who are recovered from any deadly ſickneſſe muſt, (to ſpeake with *Nazianzen*) endeavour to recover thoſe who are affected with the ſame diſeaſe, according to that of the Poet,

Haud ignara mali, miſeris ſuccurrere diſco.

Having had experience of miſery, I learne to ſuccour them that are in miſery.

Particular benefits ſhould redound to the good of the whole Church. *Simil.*

[*And when I held my tongue.*] The ſilence of *David* letteth us ſee the craft of Satan, who doth no ſooner allure us to ſin, but he furniſheth us with excuſes by which we may cover our ſin, as unto *Adam* figgtree-leaves to hide his nakedneſſe; ſometimes he biddeth us deny, ſometimes extenuate, ſometimes defend our ſinne, and thus the cover is worſe then the ſinne. Hee taught *David* three engines to cover his adultery, firſt he ſent for *Vriah*, thinking that he would have lien with his wife: then he cauſed him for the ſame end to be made drunke, and thirdly to be put in the front of the battle to be ſlaine, but the more hee ſtudied to obſcure and hide that ſin, the more the Lord did to reveale it. See what a thing it is for a man to hide his ſin from God, as though he ſaw it not, but the more he ſtudieth to obſcure it, the more the Lord will manifeſt it.

Satan who teacheth man to ſinne, furniſheth him with cloakes to cover it. Gen. 3. 7. Three waies whereby David thought to cover his ſinne. 2 Sam. 7. 8. 13. 15.

[*My bones conſumed*:] God ſporteth not at the ſinnes of his elect, but outwardly doth deale with them more hardly, and chaſtice them more rigorouſly then he doth the reprobate. *Davids* troubles and paine were partly externall, partly internall, externall, I call thoſe that were caſt on his body, internall upon his conſcience. And in the body there were torments and vexations, ſeaſing ſometimes on his fleſh, which was leſſe painefull, ſometimes on his bones, which was more grievous, yea almoſt intollerable as experience teacheth. And this is Gods juſt recompence, when we beſtow our ſtrength on ſinne, God abateth it, and ſo weakeneth us; *Samſon* ſpent his ſtrength on *Dalilah*, but to what weakeneſſe was he brought? Let us therfore learne that God hath given us bones, and the ſtrength thereof for another uſe, that is to ſerve him, and not to waſt or be prodigall of them in the Divils ſervice.

Doctr. God winketh not at the ſins of his children.

Iudg. 16. 4. 21.

[*Or when I roared.*] By this he would ſignifie, that his prayers ſo long as they were not mixed with faith and repentance,

were no better then roaring, that is, then the crying of any bruti∫h and unreaſonable creature, for this is a Metaphor, taken from Lyons caught in a ſnare, as appeareth in the third of *Amos*, where there is a manifeſt difference betweene the faithfulls prayers, and the prayers of the faithleſſe, the ſacrifice of the one is kindled from heaven, and when hee powreth forth his ſpirit he eaſeth his heart. But with the Hypocrite in the day of viſitation it fareth, as with a beaſt that is wounded or haled with ropes, which with roaring and ſtrugling ſtraines it ſelfe, and with brutiſh raging doubleth the paine. There is no doubt, but but when affliction lighteth upon men who are tainted with hypocriſie, the aire is beaten with many ſuch roarings, and men flutter like birds in the net when God hath caught them. But all theſe ſenſeleſſe prayers availe them no more, then if an Oxe ſhould breake out of the ſlaughterhouſe, with the rope tyed about his horne, and his tongue hanging out with much madnes, having received a knocke with the Axe; whereby the contrary, great is the excellency of faithfull prayers, the ſmoke whereof aſcendeth up before God out of the Angels hand: wheras men who cannot confeſſe their ſin: rage & roare deſperately. Yet let us not thinke, but that the children of God are oftentimes brought ſo low, that they are not able to utter perfect prayers with their lippes, but abruptly utter halfe words to God, or ſhort ſentences as Chriſt himſelfe did in the Garden, and upon the Croſſe. And *Hezekiah* chattered like a Swallow, and mourned like a Dove, for it is well ſaid, *Graves curæ tacent, leves loquuntur; Waitie cares are ſilent, thoſe that are ſmall or light ſpeake.* Gods children doe finde a combate in all their prayers, as wee ſee greene wood ſmoaking long before it take fire. Wee are therefore to put a difference betwixt this and roaring, becauſe afflictions come ſo thicke upon Gods children, that ſcarce they can get licence to ſwallow their ſpittle, albeit in the meane time they have a ſweet ſenſe of Gods grace, and God putteth his owne arme betweene them and the grave, that they ſhould not bruiſe themſelves with any fall.

A difference of prayers proceeding from faith, and no faith.

Simil.

Apoc. 8. 3.

Note.

Mat. 26, 39.

Iſa 38. 14.

Simil.

Iob 7. 19.

Sinne maketh men like beaſts.

Sinne toucheth him at the heart.

Sinne maketh men both in their actions and paſſions like beaſts, and therefore if we deſire not to roare with them, let us not follow beaſtly pleaſures.

Moreover hee letteth us ſee how neerely, yea at the verie heart he was touched for ſinne, many ſeeme to bee grieved and lament

lament for their ſinne, but often times it commeth to paſſe that their tongue only lament, and their teares (as wee have in proverbe) ſoone drieth up.

[*All the day.*] He ſheweth that his ſorrow was continuall, & not as the dew of the morning; There is an aggravation of his griefe, for though it was no light ſorrow which pierced to his marrow and bones, and muſt needes have beene grievous, which drew out ſuch roaring and unaccuſtomable cryes and horrible, like the roaring of a Lyon, yet was it moſt of all grievous unto him that he could not be releaſed of his ſorrow through intermiſſion of time. A Gradation to be noted.

There is great difference betweene the griefe of the godly and of the wicked, for the paſſions of the godly proceede from a good ground, that is from the ſenſe of Gods anger; the other is only from the ſenſe of their paine. Then the godly albeit with *Iob* and *David* they do ſometimes overſhoote themſelves, yet they take up themſelves againe, leaſt they overpaſſe their bounds. Difference betwixt the godly and wickeds griefe.

VERSE. IIII.

(For thine hand is heavie upon me, day and night; and my moiſture is turned into the drought of ſummer. Selah.)

YEe heard the amplification of his ſorrow which pierced his bones, next made him caſt out ſuch cryes and roaring. Thirdly, which continued ſo long. Now hee declareth the cauſe of all, even the heavie hand of God upon him.

[*For thine hand is heavie upon me.*] The hand of God is either a comfortable hand, in feeding his Church; *Thou openeſt thy hands and they are filled with good things*, or powerfull *in* defending *and* chaſtiſing *her*. As the hand of a father both feedeth and chaſtiſeth his child, the one in him being as neceſſary as the other. Pſal. 104. 28.

Obſerve firſt that all afflictions are Gods hand, *Shall there bee evill in the Citie and the Lord hath not done it*; his hand ordaines them: Hence Saint *Paul* ſaith, *That no man ſhould bee moved with theſe afflictions, for ye your ſelves know that we are appointed thereunto*. His hand who executes them cauſed *Iob* to ſay, *The Lord hath given, the Lord hath taken*, and this made *David* to ſay, *Suffer Shimei to curſe, for the Lord hath bid him*. And his hand *Doctrine.* All afflictions are Gods hand. Amos 3. 6. 1 Theſ. 3. 3. Iob 1. 21. 1 Sam. 16. 11.

hand alſo orders and diſpoſes them, and turnes them to ſuch ends as are fitteſt.

Doctrine. Wee ſhould looke to God when we are ſmitten.

Next, See how *David* liſteth up his eyes to God in the midds of his troubles, and acknowledgeth the hand of God ſmiting him, wherein many men faile, who albeit they acknowledge all things that befall them to come by Gods providence: yet when they are touched with ſome trouble, they looke not to God who chaſtiſeth them, but to the Secondarie meanes and inſtruments that God uſeth for that effect. *Why ſhould yee be ſmitten any more; for yee fall away more and more. Thou haſt ſmitten them* (ſayth *Ieremie*) *and they have not lamented.* And *Iſai. The people have not turned to him who ſmote them.* Even as if a man, being wounded, ſometime would accuſe his owne ignorance and ſlouth, in that he did not eſchew the ſtroake, ſometime would bite the inſtrument, dart, or ſword that hurt him, when rather he ſhould ſeeke remedies to cure his wounds. So rather let us looke to God who chaſtiſeth us, then to ſecond cauſes and inſtruments. *Let us returne unto the Lord who hath wounded us and will heale us againe.* *Nazianzenus* ſayth, *ad te percuſſus ad te reſpicio, and I am ſmitten by thee, to thee doe I looke, who haſt pierced me.* Let us not be like the *Ægyptians* that acknowledged the finger of God; but repented not. See that we deſpiſe not the judgments of God by a beaſtly ſtupiditie and ſenſeleſneſſe, or the ſharpneſſe of trouble extort words of impatiencie. It is enough that it is in the hand of God who ſmites, to whom wee looke, and from whom we beg mercy.

Iſay. 1.5.
Ier. 5.3.
Iſa 9.13.
Simil.
Hoſea 6.1.
Nazianz.
Exod. 8.18.

A ſure ground of patience.

Here is a notable ground of patience in affliction, that it is Gods hand under which we ſhould humble our ſelves, yea, with meekneſſe bow under it, it being the hand of our father. *Shall I not drinke of the cup that my father hath given me to drinke?* If it be a little bitter at the top, the bottome will have a pleaſant farewell.

Ioh. 18.11.
Note.

Doctrine. The troubles of the Godly turne to their good.

Moreover the hand that ſmiteth the Church, is no further ſtretched then to her benefit, the Lords hand is not ſhortned, that it cannot ſave. *The ſame hand is under her head:* This made the Saints patient. *I was dumb & have not opened my mouth, becauſe thou didſt it.* It made *Hezekias* to ſay, *what ſhould I ſay, for hee hath ſaid it to me and hath done it.* And *Eli, it is the Lord, let him doe as ſeemeth to him good.* And *David, if he ſay I have no delight in thee. Loe here am I, let him doe to me as ſeemeth good in his eyes.*

Iſay. 59.1.
Cant. 2.6.
Pſal. 39.9.
Iſay. 38.15.
1. Sam. 3.18.
2. Sam. 15.

The

Then if afflictions be the hand of God, as they are indeed; what neede we run to Phyſitians with *Aſa*, or *Ahaziah*, *Pharaoh*, *Nebuchadnezar*, *Saul*, *&c.* to Belzebub, Aſtrologians, Witches, Devils, &c. to ſeeke our deliverance, ſince wee have the hand which made us, al-ſufficient to cure us. Let us goe gripe and kiſſe that hand which formed us, reformed us, fed us, defended us, drew us from Idolatry and hell it ſelfe. 2 Chron. 16. 12. *Note.*

[*Day and night.*] The circumſtances of the time, and the continuance of the ſame, ſhould put us in remembrance, that if wee ceaſe not night and day to offend God, why ſhould we not bee patient both day and night, to ſuſtaine the markes of his diſpleaſure, & juſt retributions of our ſins; therefore ſhe ſhould at leaſt have no cauſe to be impatient when our trouble laſts longer, in regard we have ſpent longer time in ſin, without thinking: long Yea juſtly he might have requited us with everlaſting plagues in hell, whom hee ſuffereth not but a little with momentancall chaſtiſements to be afflicted. So *David* gives us a ſingular example of fortitude and patience, who could indure thoſe of long time, when wee will ſcarce abide eight dayes tryall without grudging. *Iob* ſuffered his pains night and day, for hee ſaith, *When I ſay my bed ſhall comfort me, then thou affrightedſt me with viſions, &c.* This threatening was given forth, *When it is evening we will ſay, would to God it were morning, and in the morning, would God it were evening. A daughter of Iſrael was bowed by the Devill 18. yeeres. The woman with the bloody iſſue 12. yeeres. Æneas was ſicke of the Palſie 8. yeares, the man cured at the Poole of Bethesda 38. yeeres.* So we muſt not impoſe hours and dyets to God, for hee knoweth the appointed time of our deliverance, and he will ſave us when he pleaſeth. The *Iſraelites* were in *Ægypt* 400. yeeres, and in *Babilon* 70. yeeres. The ten generall perſecutions laſted 300. yeeres, even till *Conſtantines* dayes. *For if we walk ſtubbornely againſt him, he will bring ſeven times more plagues upon us, according to our ſinnes.* And againe God by the continuance of his hand will hold us in continuall exerciſe of grace, as of humilitie, faith, patience, prayer, and repentance; for as one having a precious Iewell in his hand, ſo long as he watcheth he is carefull to keepe it, but being aſleepe it may readily fall out of his hand. So God holds us waking by continuall exerciſe, that we may keepe the grace which we have gotten The fire is kept in by often blowing, which goeth out by diſcontinuance.

Doctr. Much time ſpent in ſinne, requires a great time of troubles. Iob 7. 13. Chriſtians indure long trouble. Deut 28. 67. Luk. 8 43. Acts 9. 23. Iohn 5. 5.

Doctrine. The time of the Churches deliverie knowne to God. Exod. 12. 40. Lev. 26. 19.

Doctrine. Continuance of troubles exerciſeth our grace. *Simil.*

O [*My*

Doctrine. Body and ſoule joyntly puniſhed, being yoakefellowes in ſinne.

[*My moyſture is turned into the drought of Summer.*] *Davids* griefe was not onely internall but alſo externall by ſickneſſe, for as the body was an inſtrument of ſinne, it worthily and duely is puniſhed, and as they were yoake fellowes in ſinning, it is juſt with God, that they ſhould be companions in ſorrow. It is no ſmall matter when the body is diſeaſed, though the mind be well eſtabliſhed, but when both are diſquieted, the cure is ſo much the more hard. *The ſpirit of a man will ſuſtaine his infirmity* (of the body,) *but who can beare the troubled Spirit?* So that the Philoſophers ſuppoſed that man to be happie, who had *mentem ſanam in corpore ſano, a ſounde minde in a ſound body.*

Pro. 18. 14.

Then if we be whole, let us give thankes to God and dedicate our lives to his ſervice; if we be ſicke, crave of him pardon and mercie, ſeeking reliefe at his hand, and repenting our ſinfull life. Therefore I thinke that many in their beſt health are ſicke, becauſe they abuſe their health, and many ſicke are whole, who turne to God, and from their greateſt ſickneſſe ſeeke medicine againſt their ſinne.

Many being whole are moſt diſeaſed.

[*Selah.*] It is here added, firſt to ſhow what a torment it is rightly to feele the burthen of ſin, ſo that he leaveth this pauſe or groane, as we will doe at things wherewith wee are greatly affected.

Next it declareth what weight this doctrine hath, and of what uſe it ſhould be to rebuke us, who thinke ſo little of ſinne, as we have ſcarce in all our dayes at any time mourned for it.

Verse V.

Then I acknowledged my ſinne unto thee, neither hid I mine iniquity: for I thought, I will confeſſe againſt my ſelfe, my wickedneſſe unto the Lord, and thou forgaveſt the puniſhment of my ſin, Selah.

David hath hitherto propounded the doctrine of the remiſſion of ſinnes, and brought in his owne example for confirmation of the ſame. Wee have ſpoken already of his ſorrow for his ſinne, now followeth his confeſſion of the ſame before God, which is a neceſſary part of repentance.

Doctrine. Confeſſion a neceſſary part of repentance.

[*Then I acknowledged my ſin unto thee.*] Yea have heard the eſtate of *David* before his confeſſion, when the heavie hand of God was upon him. The ſecond part of his experience is ſet downe in this verſe, comprehending the feeling of Gods mercie, the occaſion whereof was the confeſſion of his ſinnes, and the end, the remiſſion of the ſame. The

The former hath these parts, first the time, *then*: secondly, the ground, *I thought or said I will confesse*: thirdly the matter, *my sinne*, iniquity and wickednesse: fourthly the manner, first in respect of God, *to thee*: secondly, in respect of himselfe: *against my selfe*. The division of this verse.

The latter part, *And thou forgavest the punishment of my sinne. Selah.*

This diligence in describing his confession so oft. First, that he acknowledged his sin. Secondly, that he would not hide his iniquity, but confesse his Apostasie to the Lord, declareth he hath gotten victorie over all Hypocrisie, and obtained the hold of sincerity and simplicitie. *David* overcame Hypocrisie.

[*Then.*] This circumstance agueth, that first hee behoved to feele his sin, and the bitter pangs inflicted upon him because of it. For when men are cast downe, then it is a most fit occasion for God to worke grace in them, as when men are greatly extenuate by sickneſſe, it is a convenient time for a Physitian to give medicine. And surely afflictions are necessarie preparations to grace. For our nature is like fallow ground, which if it be not broken up by tentation, it is in vaine to sow seede thereon. To which purpose, God placed the conscience in mans soule to shew unto him his wrongs, and to follow him, and apprehend him, yea and set up a gibbet in his soule, to which it adjudgeth himselfe, to the end it may bring himselfe to seeke pardon and mercy. As then God brought light out of darkenesse in the beginning of the world, so he bringeth the joy of his elect out of sorrow. And as by Christs death he brought life to the world, so he killeth us to make us alive, that we may take heart to us, and say, *after darkenesse I shall see light*. And *I know that this hand that is so heavie upon me is under mine head, to bring me light out of this darkenesse, life out of that which for the present seemeth more bitter then death it selfe.* God chooseth the most fit times to worke grace in us. *Similie.* *Simil.* The use of the conscience in man. *Simil.* Gen. 1. 3. *Simil.* *Simil.*

Doct.

We see also here an infallible example of the frowardnesse of our owne nature, which cannot be restrained without extreme dealing, for *David* is laid upon the racke and almost stretched asunder, and disjoynted before hee can be brought to a sincere confession, which should teach us, that wee should enter to an heartie mislike of our selves, and be displeased with our intractableneſſe, which hath moved God to heave us up and cast us downe againe. For if we would judge our selves, we would not Force must reclaime the frowardnesse of our nature.

provok him to ſuch extreame dealing, neither would he not condemne us, but be a comforter in our agonies. Yea *David* in this teacheth us to judge wiſely of the poore, and thoſe who are troubled in their conſcience (for when men are ſo afflicted, they are called mad, Melancholick, deſperate) aſſuring our ſelves that Gods deareſt children are often rent in peeces, all their tacklings may be burſt aſunder, their bruiſed barke left to the mercie of the winde and waves, and yet come to a comfortable harbour, and ſafely arive at ſhoare.

Moreover thoſe wicked ſort of people are to bee condemned, who with a Sardinian laughter rejoyce in their ſin, and ſport themſelves therewith, yea boaſt of their mad humours, when God in the meane time is bending his bowe at them.

[*I acknowledged my ſinne, neither hid I mine iniquity.*] He uſeth three phraſes to ſhew his confeſſion, I made it knowne, I hid it not, and I confeſſed it, he in like manner to expreſſe his filthineſſe uſeth three termes, wickedneſſe, ſinne, and iniquity, as he did in the beginning of this Pſalme. And as farre as hee expreſſeth his corruption by aggravating it by ſuch degrees, ſo far hee doth ſhew forth his griefe for it, and his ſinceritie in repentance, not hiding but acknowledging and confeſſing it, that as the venome of ſinne infected him, ſo he labours to expell it, & make no conditions of peace to diſcover it, to quit himſelfe of it as his deadly enemie, with whom he will make no paction, but make his complaint to God, that he is wearied of it.

Davids repentance proportionable to his ſinne.

But this ſeemeth ſtrange that he ſaith he made his ſin known to the Lord, to whom nothing is unknowne, for he who foreknew we ſhould ſinne, before we were, can hee bee ignorant of our ſinne when we doe it? This is ſpoken after the manner of men. So we are bid ſhew our neceſſities to God, not that he is ignorant thereof, but that he may provide for them. And God is ſaid *to come downe and ſee the affaires of man.* So God ſees mens doings, *with a moſt acurate and ſharpe eye.* But he is ſaid to know the ſins which are laid open by us, when we confeſſe them unto him, that therby we may be the more moved. So Godwilleth not this for his ſake, but for our cauſe, for this commemoration of our ſinnes ſharpeneth our prayers, & maketh us more ready to prayer, by our confeſſion, we ſhew no new thing to God, but we teſtifie wee know, that whereof we were ignorant before.

How man makes ſinne knowne to God.

Gen. 18.21.

Whence knowledge of ſin proceedeth.

A man learneth a great leſſon, if hee learne to know his owne ſinnes.

ſinnes. *I know mine iniquity* (ſaith *David*.) This knowledge commeth by the law, therefore we had neede to have the law ever before our eyes; as a mirrour in which if wee looke, it will perfectly let us ſee all that we have done. The great miſery which lyeth upon this world, is, that they know not their ſinne, and therefore they cannot acknowledge it, wherefore let us beg of our gracious God that we may in mercy ſee our ſin, & confeſſing it may finde grace after our acknowledgment thereof.

[*I made knowne*] He addeth another degree of his true repentance, it was without hypocriſie, for he hid it not, nor uſed any ſubterfuges, colours, excuſes, extenuations, denyals, or other ſhifts, which the Devill teacheth men to uſe to prejudice them of mercy, he quiteth himſelfe of all theſe; And this is the ſecond preparation to grace, when men not onely come to a ſight and acknowledgment of their ſinnes, but with all growe to a reſolution that they will be content to deale with God ſo ſincerelie, that they will not hide their ſinne any more, but they will bee the greateſt cenſurers of themſelves. A ſecond preparation to grace.

Concerning the hiding and covering of ſins, I ſpake in the beginning of the Pſalm, whereunto let this be added, that while we hide our ſinnes we cannot deale truely with God. *Note.*

For I thought, or ſaid, purpoſed and reſolved to confeſſe heartily my ſinne. The ſame phraſe the forlorne Sonne uſed: Hee ſaid, *I will riſe and goe home to my father*, which Chriſtian reſolution is neceſſarie to repentance, for otherwiſe men at ſtarts and brads now and then to repent, and have feeling of ſin and confeſſe, as *Pharoah*, *Saul*, *Cain*, *&c.* indureth not, becauſe it is not accompanied with reſolution. Therefore let us have meditations of our ſinnes, and reſolutions to amend our lives, for all the reſt as lightenings will flie away as ſoone as they come; A wiſe man doth his buſineſſe adviſedly, but a foole bableth forth what hee knoweth not. Therefore *Salomon* ſaid and reſolved, *The Sacrifice of fooles is abomination to the Lord*. Then (I pray you) bee wiſe and reſolve to doe well. *Doctrine.* A Chriſtian reſolution neceſſary to repentance. Luk. 15.18 Exod 9.27 1 Sam. 15.24 Gen. 4 13 Pro. 15.8

[*I will confeſſe againſt my ſelfe my wickedneſſe unto the Lord*] See now how he is not aſhamed to confeſſe his ſin, and breake out in an open Proclamation of the ſame. For his knowledge of ſin baniſhed his Hypocriſie that hee would not hide it, and the laſt point of his reſolution is to confeſſe it to God and the Prophet *Nathan*. By this yee may clearly perceive the degrees by which

The degrees by which God worketh grace, and the Divell induration in sinners.

God worketh grace in a Christian, as by the contrary the Devill worketh induration in sinne. For first, the Devill blinds man that he should not see his sinne, next hee teacheth him to cover his sinne, and finally never to confesse his sinne. But God by the contrary, bringeth a man to the sight of sinne, to a discovering of sinne, and last to a free confession of the same.

Doctr. True repentance is voluntary.

This Confession of sin is an unfained profession to leave it off. It is not extorted as the confession of *Caine* who being punished with the fury of conscience, said, *his burthen was greater then he was able to beare*, neither of *Judas*, who also confessed he had slaine the innocent blood; neither through extremitie of paine with *Adonibezek* professing hee was justly recompenced with that measure, wherewith he had met others, *seventy kings were under my table, their thumbs & toes cut off, as I have done, the Lord hath done to me*. Neither with the *Ninivites*, for feare of the present judgement at the word of *Jonas*, neither with *Achab* for the same cause. But *Davids* confession commeth from an unfained remorse and griefe for his sinnes, and confidence in Gods mercies, as being truely moved, and having a sense and feeling of his owne misery. *A man who hides his sinne* (as yee heard before) *shall not prosper*, wherefore let our confession be simple, and as we were not ashamed to sinne, let us not be ashamed to confesse our sinne. If we come before an earthly Tribunall and confesse, we condemne our selves, but before the heavenly tribunall our confession procureth our absolution.

Gen. 4. 13. Mat. 27 4. Iudg. 1. 7

Ionah 3. 8

1 Kings 21. 27

Pro. 28. 13

Davids confession of sinne whence it proceeded.

[*Vnto the Lord.*] Against thee have I sinned, therefore to thee onely I confesse, and indeede great reason have wee so to doe. For God onely knowes all our sinnes. Secondly, hee is onely able to pardon them. Lastly, he is a secret confessor, he will not divulge our confessions, or send word of them to the Pope, or reveale them to our disgrace, to the world.

For what causes we should make confession to God.

Chrysost. in Psal. 50.

It is great reason we should confesse our sin before God, and before men also, if we have publiquely offended. *I say not confesse to thy fellow servant who may reproach thee, but to God who may heale thee*. This auricular confession was not knowne in *Davids* time.

Objection.

But did he not confesse himselfe to *Nathan*?

Answer.

It is to be understood, that God revealed it first to *Nathan* extraordinarily, and he told *David* thereof first, *Thou art the man*: so that *David* finding his sin was revealed, why should he

2 Sam. 12. 7

have

have ſtriven againſt God by concealing it? But when God obſcureth our ſinnes from the world, why ſhould wee round them in the eare of any Popiſh Prieſt, who not only hath no warrant of God for his calling, but maketh his advantage of our confeſſion, and by it doth provoke us to more ſinnes, as experience hath taught us; as alſo doth reveale them to his Generall, and he to the Pope, againſt their owne oath of ſecrecie. See if wee be wiſe, when we have our God to confeſſe us, wee make our ſelves a prey to Sathan, and detect our nakednesſe to ſuch who cannot only not cover us, but doe diſcover our follies and ſecrets to ſuch who may make us more ſhameſull, and that is the juſt judgement of God on ſuch as thus doe, who by ſo doing intangle themſelves, and advance the kingdome of Antichriſt: loe here *David* ſaith, *he will confeſſe his ſinne unto God*, hee hath great reaſon ſo to doe, as alſo we have to doe the like, becauſe God is the partie offended, and none can forgive us our ſinnes but he onely. *Who is like our God, that paſſeth by the ſinnes of his people?* What reaſon have we to confeſſe a debt to him, to whom wee are addebted in nothing? The *Iewes* who were blinde in many things, yet they ſaid; *God only could forgive ſins.* *If we confeſſe our ſinnes, he is faithfull, who will forgive us.* And ſeeing confeſſion is a part of divine worſhip, which the Lord will not communicate to any creature: wee were traytors to God, to confeſſe our ſelves to any but him, becauſe in ſo doing, wee derogate ſo much from his glory, and ſubſtract from his honour ſo much as wee give to any other. Confeſſe your ſinnes therefore to the Lord your God, and uſe daily confeſſion, as ye ſinned daily. Let no ſinne paſſe the ſecreteſt cogitation of your hearts, without a ſecret confeſſion of your heart, and (as I have ſaid) if ye become offenſive to the Goſpel publiquely, and God hath revealed that ſinne, repent it publiquely, and honour God as much by your publique repentance, as ye have diſhonored him by your publique ſin: Vpon ſuch a publique repentance, was the inceſtuous man received in againe, it is *ſufficient that the ſame man was rebuked of many*: And in the *Acts*, it is recorded of the beleevers of *Epheſus*; *they came and confeſſed their workes before the multitude.*

Againſt auricular confeſſion.

Why we are to confeſſe our ſinnes to God. Mic. 7. 18.

Mar. 2. 7.

1 Iohn 1. 9.

Confeſſion a part of Gods worſhip. Eſa. 41. 8.

2 Cor. 2. 6.

Acts 19. 18.

As for private confeſſion, I thinke it alſo expedient, (but not as the Popiſh auricular) for in injuries man doth to man (as often they fall out) wee ought to confeſſe our fault to the partie offended

Private confeſſion when it ſhould be made.

offended, yea, crave of him pardon, ſo to be reconciled to him.

Luke 17.4. As we are commanded, *If thy brother treſpaſſe againſt thee ſeven times in a day, and ſeven times in a day turne againe unto thee, ſaying; it repenteth me, thou ſhalt forgive him.* And God ſends *Abimelech* to *Abraham* to be reconciled, for detaining of his wife, that

Gen 20.7. he might obtaine the benefit of his prayers. And *Iobs* friends to

Iob 41.8. *Iob*, to confeſſe their fault. As alſo, privately wee may goe to

Iob 5.16. the Miniſter, and declare our griefe. *Confeſſe one to another.* We urge no confeſſion, neither yet of all things, neither at ſet times, as at Eaſter, but on all occaſions; let them powre forth their heart in any Chriſtians boſome, for their owne eaſe.

Doctrine. [*Againſt my ſelfe.*] This declareth unto us, that whoſoevet

In confeſſing our ſinnes wee must ſhame our ſelves. will truely confeſſe his ſinne, muſt be his owne greateſt enemy. So *David* ſhamed himſelfe to all poſteritie, that Gods grace might be knowne; for it is the nature of true confeſſion, to aggravate our ſinnes, and caſt downe our ſelves. The Prophet

1 Tim.1.13. calleth himſelfe a Beaſt before God. S. *Paul* accuſed himſelfe of

Iob 42.6. blaſphemie; *I abhorre my ſelf, and repent in duſt and aſhes*, ſaith *Iob.*

Dan.9 8. *Vnto us appertaineth open ſhame*, ſaith *David*, &c. S. *Paul*, taking a

1 Tim.1.14. view of his ſinnes, calleth *himſelfe the greateſt of all ſinners.*

Luke 18.13. *God be mercifull to me a ſinner*, ſaith the *Publican.* This trying of

1 Cor.7.31. our ſelves, is called *a judging*; for, *if we would judge our ſelves, we ſhould not be condemned with the world.*

1. Araigne-ment. In the courſe of judgement, there is *araignement*, and this is when we ſummon our ſelves before the barre of Gods judge-

2. Examinati-on. ment. *Examination* by the Atturney, ſifting narrowly the

Pſal.50 3. points of our inditement; So our conſcience accuſeth us of all

3 Conviction. our ſins, and layeth them in order before us. *Conviction*, when

4. Execution. we are forced to ſay with the penitent theefe, *we are juſtly here.*

Luke 23.41. Laſtly, *Execution*, and *holy revenge*, whereby a Chriſtian cha-

2 Cor.7.11. ſtiſeth his body, and abandoneth his affections, mortifying and ſubduing the corruptions of his owne nature.

Plutarch. *Plutarch*, writing of *Antalcides*, and *Lyſander*, ſaith that when they were initiate, they were commanded to confeſſe their faults; and if any had beene found culpable, they were to goe about the Altar, and ſing their owne diſpraiſe.

Man himſelfe is the cauſe of all the evils that commeth to him. If every man would accuſe himſelfe for ſuch dangers as befall them, they would neither blame God, albeit hee bee the author and director of all, nor the Devill, who onely is the inſtrument, nor the ſtarres, who have no power; nor chance, nor fortune,

fortune, which are not, (all being guided by a Providence) nor the infirmitie of the flesh, & constitution of the body, nor counsell, nor example of other men. These shifts we have learned frō *Adam* and *Evah*; onely let us blame our selves the cause of all.

[*My wickednesse.*] He made mention in the beginning of this *Psalme*, of his sinnes, wickednesse, and iniquitie; as also hee doth in many other *Psalmes*, teaching us hereby, to aggravate, not extenuate our sinne: for grace worketh alike against all sin. Hee who hath grace to confesse one sinne aright, by the same grace confesseth all. So that it cannot be true repentance, when we repent of one, and leave the rest unrepented of, as did the *Israelites* in their conversion; *Pray for thy servants* (said they to *Samuel*) *that we die not, for we have sinned in asking of a King; besides all other sinnes*. But a sincere heart seekes no starting holes, or subterfuges, but deales truely betwixt God and it selfe, yea, grace is at warre with all sinne, especially, with that which is neerest and dearest to man, & will not spare to disgrace it by all meanes; so that discovering the loathsomenesse thereof, it maketh man willing to confesse it. *Ezra* saith, *I am confounded, and ashamed to lift up mine eyes. Thou shalt remember thy waies, and bee ashamed, &c. They were pricked in their hearts when they heard it.* God will have his children like himselfe, that as he esteemeth of sin, and as it is most odious to him, so wee must account it odious and abominable, yea we can never hate and abhorre it overmuch. Yea, further, when he maketh us to aggravate our sin, he maketh us so much the more, to have an earnest desire of mercy, that when we have seene sinne in an ugly visage, wee may the more gladly see God as it were smiling upon us, with a merry countenance, whereby we may the more glorifie him, and accept of his mercy; yea, the more we confesse our debts to God, and in humility crave forgivenesse thereof, the more he pittieth us; and the more wee confesse our basenesse, the more wee magnifie the goodnesse of God, pardoning the same.

Sinne not to be extenuated.

Note.

Repent for all sinne.

1 Sam 12.19.

Ezra 9. 6.

Ezra 16.16. Acts 2.37.

The Lord will have us to confesse our sinnes, that being hewed from them, and they from us, we may be more fit stones for his building. And as the Carpenter taketh away chippes from the tree to make up a goodly workemanship; so will God have our superfluous excrements cut off, to make us glorious ornaments for the manifestation of his owne glory.

Simil.

Againſt merits and ſupererrogation. Mat. 18.27. Againſt Atheiſts.

This humble and penitent Confeſſion of ſinnes, not onely condemneth that divelliſh doctrine of merits, & ſupererrogation, or ſuperarrogance, *when as the Maſter is ſayd to forgive all the debt.* But alſo convinceth ſuch Atheiſts of our age, who can well in groſſe, and generall termes, ſay, God forgive us, wee are all ſinners, and others who make a ſport of ſinne, and others, who will defend and patronize their ſin, excuſing the ſame, and ſaying; I am not alone, I love not to be ſingular, it is the faſhion of the world to whore and ſweare, and bee drunke, I hope God is not ſo ſtrait laced as you are. Yea may have anſwered to my ſelfe, You ſhall not anſwer for our ſinnes: although I ſhould have beene partaker of them, if I had not reproved them. They ſay to the Miniſters, as the *Sodomites* ſaid to *Lot*: *Shalt thou judge and rule?* or as *Corah* and his confederates ſaid to *Moſes* and *Aaron*; *Ye take too much upon you*; or as thoſe in the ſecond Pſalme; *Let us breake their bonds in-ſunder.*

Gen. 19 9. Num. 16 3. Pſal 2.3.

Doctrine. Repentance & remiſſion meet together.

[*And thou forgaveſt the puniſhment of my ſinne*] In the former part, in few words *Davids* true repentance is lively expreſſed: Now in this part is ſet downe the remiſſion of his ſinnes, and both are cloſed in one verſe, to let us ſee, that the one is not ſo ſoone done, but the other enſueth thereupon. *David* ſaith; *I have ſinned*, and *Nathan* ſubjoynes preſently, *and thy ſinnes are forgiven thee.*

2 Sam. 12.13.

So this may encourage penitent ſinners, that God will not ſuſpend or delay time with them, but will preſently, *what time ſoever a ſinner repenteth him of his ſin, put away his ſin, out of his remembrance.* Forgiveneſſe meetes repentance in the face, as the father of the forlorne Sonne met him, and kiſſed him.

Luke 15.22.

Objection. But how can confeſſion be found, before ſinne bee pardoned? it ſeemeth rather that Confeſſion ſhould follow the remiſſion of ſinne.

Anſwer. It is anſwered that all Gods gifts are given at once, for in the firſt act of grace there is a change of the whole ſoule; for faith, repentance, love to God and men, are given at once, but in reſpect to us, and our apprehenſion, or application, one grace goeth before another: for as the Thunder-clap and the Lightning are both at one time, but we ſee the one before wee heare the other, becauſe our ſight is more apprehenſive then our hearing; So theſe graces, are all wrought together by God, yet in

Simil.

regard

regard of us, and our ſenſe, pardon commeth after Confeſſion, albeit, God in the beginning of our converſion, gives us the grace, whereof wee have not the preſent feeling: as a child in the mothers wombe lives and mooves, yet knoweth not of his life and motion; So Gods children ſcarſe can acknowledge that which is within them. *Simil.*

The Lord forgave not onely his ſinne, but the iniquity of his ſinne, (as we ſay, *terra pulveris*, or *cænum luti*, *the duſt of the earth, or dirt of clay.*) whereby hee would teach us, that albeit, we be altogether ſiniull, yet are not we to diſpaire, God being exceeding mercifull, great is our ſinne (I grant) but his mercy is farre greater, *as farre as the heaven is above the earth.* Dan 12.2. *Note.* Pſal. 103.11.

Next, ſee the God onely pardoneth penitent ſinners. If Chriſts blood were ſufficient for all ſorts of ſinners, *whatſoever they doe*, what neede repentance, faith, the love and feare of God, &c. Wee cannot have theſe without their conditions; for as one ſaith, *fides juſtificat correlativè*, *Wee muſt merit God by faith and repentance*; *So Auguſtine, he that made thee without thee, doth not ſave thee without thee.* But Chriſt died for all, all therefore muſt be ſaved? It is anſwered, Chriſts death had beene able (as *Leo* ſaith) to ſave infinite worlds, but we ſpeake of the effectuall ſhedding of his blood, *which was ſhed for many* (not for all) *for the remiſſion of ſinnes.* How faith juſtifieth. *Auguſt.* *Objection.* *Reſol.* Mat. 26.28.

VERSE. VI.

Therefore ſhall every one that is godly, make his prayer unto thee in a time, when thou mayeſt be found: ſurely in the flood of great waters they ſhall not come neere him.

HAving taught that the happineſſe of man, conſiſteth in the remiſſion of ſinnes: now he ſheweth, who ſhall reape the benefit of the ſame. So this gift of God is not reſtraind onely to *David*, but to all the godly, as a cleare light ſhining abroad for the utility of the whole Church. *Doctrine.* The godly ſhall reape the benefit of remiſſion of ſins.

Hereby wee may learne for what end God doth beſtow his gifts upon us, to wit, that we may reach forth the fruit thereof to others. So the Apoſtle ſaith, *he found mercy, that he might be an example to others.* We receive gifts from God to impart them to others 1 Tim. 1.16.

As alſo wee ſhould looke to the examples going before us.

Aske the former ages (ſaith *Iob*) *for our dayes upon earth are as a ſhaddow*: and *be not Idolaters, as ſome of them were*: ſaith the Apoſtle *Paul*.

Iob 8.9
1 Cor. 10.7.

Simil. [*Therefore*:] *David* being kindled, doth kindle others. It is not poſſible, that a cold coale can give light, but once kindled, it will give both light and heate; He that doth not edifie his owne heart, will be the more unable to edifie others. *Paul* ſayes, *I beleeved, therefore I ſpake*. *David* becommeth an example to others, of Gods mercy, neither yet doe we lacke examples, both of his mercy and juſtice. But here we faile, we cannot uſe theſe examples, neither make profit by them.

Pſal. 40.10.
2 Cor. 1.14

Objection. There ariſeth here a queſtion, ſince *David* was an holy experimented Doctour, taking upon him to teach others, muſt they be all like *David*, that is, holy, and truely religious, who are able to teach others?

Anſwer. I anſwer: Doe yee not thinke, that *Balaams* prophecies wrought good to the Church? May not a man with a leprous hand ſow good ſeed, which will fructifie? May not a falſe Steward give good bread to the children? *Iudas* taught and wrought miracles: And *was not Saul among the Prophets?* The Apoſtle *Paul*, ſeeing many preach ἐκ ἐριθείας, not purely, but of envie, and pride, ſaith, *I rejoyce Chriſt is Preached any manner of way*. *Gaudet in re non in modo*; hee rejoyceth at the matter not the manner, ſaith one of the Fathers. And why was *Paul* ſo careſull; *Leſt while he preached ſalvation to others, hee ſhould bee a Reprobate himſelfe*; if a man might not miſcarrie himſelfe preaching ſalvation to others. The worke, that the Hypocriticall Preacher doth, ſhall not proſper to himſelfe, but I know no reaſon, why it may not proſper to others, as I have ſhowne you by the preceding ſimilitudes. Let none refuſe the kings almes, becauſe they get it from his Amner. *Elias* refuſed not his meate, although a Raven brought it, ſo if thou finde it to bee Gods word, reject it not becauſe of the bringer thereof. This 6. verſe hath two parts. Firſt, the meanes which godly men will uſe to bring them in Gods favour, *they will pray unto him in a time when hee may bee found*. Secondly, the effect of their Prayer: *Surely in the ſloude of great waters they ſhall not come neere him*.

Simil. 1 Sam. 10.7
Phil. 1.15.18
1 Cor. 9.27.
Simil. 1 King. 16.6
Note.

In the former, after the inference (*therefore*) is noted the perſon praying, *every godly man*; next, to whom hee prayes, *to thee*, thirdly, the time, *when thou mayſt be found*. In this inference

rence (*Therefore*) *David* gives us to understand that this worke of Gods mercie in the remission of his sins shall not die in himselfe, but shall survive for ever, and refresh the godly of all ages. *Things which are revealed belong to us and our children.* *Doctrine.* Remission of sin belongeth to all Gods children.

[*Every one that is godly.*] Here is the person who must pray, the *godly*, and every *one* of them. Deut. 29. 29

The word (*Chasid*) signifieth two things; First, a gracious man who hath received favour from God. Secondly, one who sheweth mercy, or a meeke man, a mercifull man. From whence observe; That onely he that hath grace can pray for grace. *The sacrifice of the wicked is an abomination to the Lord. The Lord had respect to the offering of Abell, but not to Caines offering.* He saith of the men of *Iudah*, and the inhabitants of *Ierusalem*, that *though they cry unto him, hee will not heare them, &c.* Onely those can pray rightly, who have the Spirit to cry *Abba, Father*, which no reprobate hath, but onely the godly. *God heareth not sinners: but if any man be a worshipper of God, and doth his will, him heareth he.* He hath no promise to be heard, therefore his prayer turneth unto sinne, *and God will cast backe the dung of his sacrifice upon his face:* neither hath he faith to beleeve, *and whatsoever is without faith is sinne*, then the wicked are in a miserable estate, who in all their life cannot pray, *they call not on the Lord.* 1. Isa. 7. 6. 2. He that hath grace can pray for grace. Pro. 15. 8. Gen. 4. 4. Ier. 11. 11. Rom. 8. 15. Ioh. 9. 31. Pro. 28. 9. Rom. 14. 23. Psal. 14. 4.

From the second, that prayer is in vaine, which doth not proceede from a meeke and humble heart in respect of our selves, and mercy towards others, and therefore in the prayer which is prescribed to us by our Lord, wee protest that wee are free from all hatred, and doe heartilie forgive such as offend us. Which I wish to God we remembred, so often as we pray; for we have daylie contentions, & strife; which no doubt, interrupt our prayers. With what mouth can yee protest to God, yee have pardoned others, when the hatred which yee have locked up in your heart, accuseth you of a manifest lie before God? Thou wouldest have thy sinnes to bee pardoned, which thou committest against the eternall and omnipotent God, and thou wilt not pardon the sinnes which are done against thee, by a worme, dust, and ashes. Then this is the way to right prayer, that thou be bountifull, meeke, and mercifull. The Scriptures call Gods children *Doves*, then they must bee farre from the crueltie of the *Hawke*. Who would have pardon of God, let them forgive others. Mat. 10. 16.

Prayer profitable for all things.

Iam. 5.13.

Chryſ. de oratione. lib. 1.

Exod. 14 21. Ioſh. 6.20. Exod 17.11. 1 King 7.1 2 Chron. 20 3. 2 Chron. 14. 11. and 32.20.

Prayer needful to all.

Conditions neceſſary to be in him to whom wee pray.

1 King. 18.26.

God ſees our miſerie with pitifull eyes. Luke 10.33.

[*Shall pray.*] This is the office and part of godly and meeke men, *to pray*, for prayer hath great fruite, and is profitable both to purchaſe things preſent, & to come, if any man be preſſed by adverſitie, in any perill, or danger, ſickneſſe, hunger, or be urged by any calamity, what ſhall he doe? *Pray.* If the memorie of his former ſinnes ſting his conſcience, if he be terrified with the feare of hell and eternall death, *Let him pray*; for this is the only hope and refuge of a Chriſtian. Yea (as *Chryſoſtome* ſaith) *it is the life of the ſoule, and the ſoule would die without it.* What can affright us, if we take our ſelves to the hold of prayer? This divided the red Sea, caſt downe *Iericho*, overthrew *Amalek*, cloſed and opened the heavens. By this *Iehoſaphat* overcame *Moab* & *Ammon*, *Aſa* the *Ethiopians*, *Ezechias* the *Aſſyrians*, *&c.* Let us therefore runne to this weapon in all our troubles.

Prayer is ſo neceſſary, that it is required of every age, young, or old, of every ſexe, men or women, of every calling, Princes, Paſtors, and people, ſo that who ever lacke this, are not godly; and by this a manifeſt difference is made betwixt the godly, and ungodly. Let each man try himſelfe of what Spirit hee is, and crave the ſpirit of prayer.

[*Vnto thee:*] Now he ſetteth downe the perſon to whom he ſhould pray, *to God*; and is it not very convenient that the godly in their trouble ſhould run to God? from whom, as they have their name, ſo they have all good things; if wee would ſeeke helpe at any, we muſt aſſuredly know that he doth know our danger, that he will heare us, that he favoureth us, that hee will helpe us, that he will deliver us, that he will continue conſtant to helpe us, and if any of theſe lacke, our ſuite is in vaine, and to no purpoſe. There is no creature in heaven or earth, to whom all theſe can be attributed, but only to God. For Images and Idols, have no more ſenſe, then *Baal* had, when his Prieſts called; *O Baal heare us*: of whom (to deride them) *Eliah* ſaid, *he is in a journey or ſleeping.* But our God ſees all our tribulations, and foreſees them, and ſees them with pittie, as a parent beholdeth the miſerie of his childe, not with common eyes, as a ſpectator of a comedie, but with mournefull eyes, as the *Samaritan* beheld the wounded *Iew*; for he that made the eye, can hee not ſee? and *qui totus eſt viſus, he who is altogether ſight, can hee not perceive?* This is a great comfort to the patient, that hee hath God looking on him with the eye of compaſſion.

And

And as he seeth, so heee heareth our groaning with both his eares. *Though Abraham be ignorant of us, and Israel know us not, yet thou O Lord art our father and our redeemer. Though my father and my mother would forget me, yet the Lord will gather me up.* And if *Abraham* did not see the miseries of the *Israelites*, who sprang out of his loynes: shall we suppose that the Saints departed see our particular Crosses, or sorrowes, or tentations, who when they were alive could not see them, but so farre as they were expreſt unto him. How much lesse now can they see our crosses; except as the Papists fooliſhly say, in the Glasse of the Trinitie, which were as much as to make the Trinitie a myrrour to their soules, to occupie them in the earthly sorrowes of his Saints, who are so well occupied in the celeſtiall praises of his Majesty; and albeit they be lying under the altar, desiring the accompliſhment of the body of Christ, yet they are put to no buſineſſe in respect of us, that the Trinity fully can doe themselves, to whom belongeth the worke of our salvation.

Isa 63.26. God heares our groanings. Psal. 27 10. The Saints departed heare not. The Saints occupied in praysing God.

Many both see, heare, and pittie our miseries, albeit they are not able to succour, or supplie us. Here then is our comfort, that we have an omnipotent God, to whom wee come, who *quicquid voluit fecit, hath, and is able to doe whatsoever he will*: and if we have his heart to love us, we need not to doubt of his hand to helpe us, as a subject, on whom a Potent king casteth his affection, and whom he loveth intirely, needs not to doubt of his liberalitie and protection.

God able to helpe us. Psal 135 6.

And finally, albeit that any mortall man both saw and knew, and favoured us, and had power to accompliſh our suites, yet what suretie have we of the continuance of his favour, or yet of his life? Therefore saith *David*, *Trust not in worldly Princes, whose breath is in their noſtriles*. But our God is constant, eternall, immutable, and as he abideth for ever, so doth his love continue without any shaddow of change.

Gods favour is constant. Psal. 146. 3.

Here I might very pertinently convince the Doctrine of the Papists, who seeke to God by other intercessors then Christ. But seeing that worthy English man Master *Taylor*, hath handled that subject very well, and I use not to runne out in my Sermons into any controversall place against the enemies, (except shortly to point at them as the text affordeth occasion) nor yet doctrinall, except in briefe, seeing onely I purpose to interpret the text of the *Psalme*, as it lyeth; therefore I referre such who desire

Against the Popish intercession of Saints.

desire to be satisfied touching this controversie, to the said reverend fathers commentarie on this *Psalme*, who hath handled it well, and to all your contentments will satisfie you, as also my brother Master *Patricke Simpsons* treatise of *Invocation of Saints* written in his *Centuries*.

The time of prayer.

[*In a time when thou maiest bee found.*] This is the fourth, and last point of the godly mans phrase, the time, when he shall pray. This phrase, implieth three things; First, that prayer is a seeking of God. Secondly, that there is a time, wherein God will not be found. And lastly, that there is a time wherein the godly shall finde him.

Doctrine. That prayer is a seeking of God. Psal 34 4 2 Chron 20.3 Math.7.7 Luke 2 27 Can 6.1

Seeke the Lord while he may be found, call upon him while hee is neere: *Isa.* 55. 6. *I sought the Lord* sayth *David*, and *Iehosaphat sought the Lord by prayer*. So it is necessary we should seeke God by Prayer, that we may finde him, *seeke and yee shall finde*. That yee may finde him: First, seeke him in his owne house, there *Simeon* found him. The Church found him amongst the tents of the shepheards, in his Garden amongst the beds of the Spices, that is, in the assemblie of the Saints, where graces grow up as sweete Spices. Next, seeke him in his word, and by Prayer; for there he is to be found.

Where God is to be found in his Temple. His word. Ephe.6.18 By prayer. Ier.29 13 Psal.63.2

Thirdly, in sinceritie of Spirit, *praying in the spirit*. *Yee shall seeke me and find me, because ye sought me with all your heart*. Seeke him also in season, timely; *Earely in the morning*, sayth *David*, *will I seeke thee*; that is every morning, the beginning of my worke shall be to praise thee.

God is to be sought for himselfe. Iohn 6. 26

Fourthly, seeke him for himselfe, not as the *Iewes*, who sought him for their belly. Then we seeke him for himselfe, when we seeke his glorie in every thing, although to our own shame and discommodity.

Then seeing the Lord may be found, it were good for us to seeke him, as I said before: and specially in his Temple, where he may be found, and not in time of his service to frequent Alehouses, or pastimes upon the Sabboth day, or Merchandise, pretending they can serve God on horsebacke, as well as in the Church.

Marke examples of abusing the Sabboth.

I will not be ashamed to borrow some remarkable examples from that learned and godly Pastor Master *Taylor*. A certaine man, for hunting on the Sabboth day, had a Child borne with the head of a Dogge, that seeing he preferred his Dogges before the

the ſervice of God, hee might haue one of his owne getting to make much of. *Hiſtor Theat.* A Flaxwoman at *Kinſtat* in *France*, who dreſſed her Flaxe commonly on the Sabboth, twiſe admoniſhed on two Sabboths by fire, and not amending, the third day was burnt with her two children. A warning for thoſe who brew, bake, grind, &c. on the Sabboth. A man working in his harveſt on the Sabboth, his barne was burnt, and all that he had, according to that of the 17. of *Ieremy*. verſe 27. At Pariſe garden, at the Beare-bating. *Anno* 1585. eight perſons were ſlaine, many hurt by the ſudden breaking of the ſcaffold. 2. 3. 4.

As alſo a fearefull judgement of God fell forth at *Dumbar* about the yeare of God 1577. whereof I was an eye witneſſe, my father *Andrew Symſon* of good memorie being Miniſter there, who going to Church ſaw a thouſand Boates ſetting their nets on the Sabboth, he weeped and feared that God would not ſuffer ſuch contempt, it being a moſt calme day as ever was ſeene at that ſeaſon; at midnight when they went forth to draw their nets, the wind aroſe ſo fearefully, that it drowned eightſcore and ten Boates, ſo that there were reckoned in the coaſt ſide, foureteene ſcore of widowes. Thus God hath waies to finde out profane perſons. 5.

But alaſſe this is pittifull, that not onely wee doe not ſeeke God, but when wiſedome ſendeth forth her maides in the ſtreets to ſeeke us, and call upon us, wee heare their cryes with deafned eares, ſo that I feare, that the reproach of *Iſaias* juſtly appertaines to us; *All the day long I ſtretched forth my hand to a rebellious people.* Prov. 8. 1. Iſa. 63.

Finally, as there is a time for all things, which would be obſerved, for (*poſt occaſio calva*) *as fortune is bald behind*, ſo is time, a Spring time, an harveſt time, a Sommer time, a Winter time. The Piſmire knoweth her time: the Sun, and Moone, haue their times, and ſo hath Grace a time, while it is offered; and God a time, wherein he may be found. *Therefore ſeeke the Lord while he may be found.* If we ſlip the tyde and influence of grace, the tyde will faile us, which we ſhall never recover. Time fleeth away, take it before it be gone. *Simil.* Pro. 6. 6. Iſa 55. 6.

But to the end, we may find God, we are to be found of God, for we can never ſeeke him till he firſt ſeeke us, as the loſt ſheepe cannot ſeeke it ſelfe. God muſt ſeeke us firſt.

Next, there is a time, when God cannot be found. *Many ſhall ſeeke to enter, but ſhall not be able*: for the wicked ſeeke not, till A time when God will not be found. Luke 13. 24.

the time of finding be paſt; ſo did the fooliſh Virgins, it was too late when the gate was cloſed. It was too late for *Eſau* to ſeeke his Fathers bleſſing, when he had contemned it. It was too late for *Pharaoh* to flie, when hee was in the midſt of the Sea.

Mat. 25. 11.
Gen. 27. 38.
Exod. 14. 24.

When God is found.

God is found when hee offereth gracious occaſions of his finding, and wee imbrace them. Which *Hoſea* expreſſeth in his tenth Chapter, verſe 12. *Till he come and raine downe righteouſneſſe on vs.*

Objection.

But there are two things which breedeth doubts in us: firſt, the wicked are heard; as, *Ahab*, the *Ninivites*, the *Iſraelites* in ſeeking a King, the Devils ſeeking to enter into the ſwine, &c.

1 Sam 8. 22.
1 King 21. 29.
Iohn 3. 10.
Luke 8. 32.

Anſwer.

I anſwer, albeit, God granteth their worldly deſires, yet it is to their double deſtruction. The *Iſraelites* obtained a King in his wrath, *Ahabs* prolonging temporall judgement, procured eternall condemnation, and in this world (albeit ſuſpended for a time, to ſhew Gods lenitie, ſparing reprobates for a ſeaſon) in the end utter extermination.

Hoſea 13. 11.

Objection.

Next, the godly find not alwaies God?

Anſwer.

Anſwer; They finde him not at the preſent, hee delayeth for a time, to exerciſe their faith, and patience; but in the end he commeth: *He commeth at the fourth watch.* *Abraham*, *Zachary*, and *Hanna* prayed for children in their youth, but had their prayers granted in their age: yea oft they are refuſed in ſome things, and better given them. *Paul* prayed to remove the meſſenger of Satan, but God would not yeeld thereto, albeit he heard him in a better, ſupplying him with ſufficient grace. Chriſt prayed that the cup might bee taken from him, but in that hee was not heard, yet he was heard in a better, that he brought him well through his trouble.

Mat. 14 25.
2 Cor. 12. 9.
Luk 22 42.

The fruit of prayers.

[*Surely in the flood of great waters they ſhall not come neere thee.*] Here is the ſecond part of this verſe; wherein are expreſſed the fruits of our prayers, and the excellent effects thereof, that the faithfull are delivered from all troubles after their prayer.

Doctrine.

God delight eth in prayer.
Rev. 8. 3.

God giveth a ſingular priviledge to prayer, that he preferreth it to any other thing, for hee delighteth in that ſacrifice more then in any burnt offering, and therefore the Angels are ſaid, to *offer up the prayers of the Saints*, as though God had dignified them more in aſſigning them to that office, then to any other. And none can pray but a child of God. Let us therefore ſtrive

night

night and day to performe that dutie, which shall doe us more good in our miseries, then any other remedie.

[*Flood of great waters.*] He magnifieth the mercy of God, by setting forth the great danger, whereto a Christian is subject, by a similitude from great Floods, which is very frequent in the Scriptures. And to expresse our danger, it is said; *Wee got thorough fire and water*: they are both extreame and mercilesse elements, albeit water be worse, and more dangerous, for fire may be extinguished by water, but what is able to resist the rage of waters, and specially, an inundation, which commeth so vehemently, so suddenly, so forcibly, that no man is able to resist it, but straight way it carrieth him away. The great danger of Gods Saints. Psal. 66 12.

The floods are sometimes said to come upon us from God; *All thy floods and waves are gone over me.* Sometime by Sathan; *The Serpent cast out waters as a flood.* Sometimes by wicked men; *The enemie shall come as a flood.* God is the first raiser of the Floods, but the Devill and wicked men doe concurre, and advance that worke to destroy the Church. Yee see then that the enemies of the Church are compared to waters. *Psal.* 124. *Isa.* 8. *Isa.* 17. *Ier.* 47. And there is nothing to eschew the rage of waters, but onely to fly from them. Psal. 42 7. Rev. 12 5. Isa. 59. 19.

Moreover, as many waters, bournes, brookes, rivers, wells, meete together, so doe wicked men in the persecution of the Church concurre together, to destroy Gods Church. All put to their shoulders, their force, their malice, their words and deeds, and what they can to subvert her. A concurse of the wicked against God. Psal. 10. 2. Psal. 2. 2.

And againe, The floods arising wash away Lands, Corne, Cattell, Houses, and what ever lyeth in their way; So doe the wicked rage against the Saints, that they wast them, and if they could, would exterpate them from the earth. The furie of the enemies wasting the Church.

And see we not now every where, the raging waves of tyrannous persecutiõs, overrunning the Church of Christ, which hath had such Halcyon dayes, under happy and Christian Princes? *Doctrine.* The Church at last shall be delivered.

[*They shall not come neere him.*] Here is promised delivery to every member of the Church. *Many are the troubles of the righteous, but the Lord will deliver them out of them all.* *Noah* was saved in the Arke; and the Disciples in the Boat, *And in the midst of the waters will I be with thee*, saith the Lord by *Isaiah*. Psal. 34 11. Gen 8 1. Mat 14 24. Isa 42 3.

Most miserable are those men, who to save themselves, have made defection from the Church; they have belike seene Be constant in the time of the Church her persecutions.

ſuch aſſaults made againſt her, that they feared to bee drowned by thoſe Floods. As if *Noah* in the midſt of the deluge ſhould have caſt himſelfe out of the Arke into the midſt of the waters. See we not the reformed Church to be ever under danger; yet I wil ſay with an Ancient father, *Eccleſiam oppugnari poſſe, non expugnari, jactari fluctibus, non demergi; that the Church may be aſſaulted, not overcome: toſſed with waves, not drowned.* Was *Noah*, think ye, ſo ſecure in the waters, that he was never ſhaken, and toſſed to and fro? No truely: but it is true, *Fluctuat, at nunquam mergitur illa ratis: That boat may float, but ſhall never be drowned.* So all good men be, if they keepe them within the Arke, That is, within the Church, and containe themſelves in the pure worſhip of God; for albeit, we be terrified by the outward ſight of earthly troubles and perſecutions, yet our ſafety ſhall bee in the Arke; for who would not have thought in the deluge, but that the mountaines would have beene freeſt, but the higheſt top of *Olympus* was covered, and onely the Arke floated above: yea, the higher that the waters grew, the Arke was carried the higher; So the greater troubles the Church ſhall ſuffer, they will extoll the Church the higher. Then let us truſt in God, that his Church ſhall receive comfortable deliverance.

The Church cannot be overwhelmed.

Simil.

Ye ſee the buſh on fire, in *Germany* and elſe where now burning, but the Lord is in the midſt thereof, that it conſumeth not. That *Lely* is compaſſed with thornes, but the Lord will burne thoſe thornes. And we neede not doubt, but Sathan, who is kindling the fire in other Churches, is not idle among us, and will put us to tryall, whether our profeſſion be ſincere, or not. Let us pray to God, that as the power of the fire was reſtrained, that it could not hurt the three children, although they were caſt thereinto; and as the mouthes of the Lyons were ſtopped, when *Daniel* was among them, ſo that hee would ſo keepe us, that albeit, troubles come ſo neere us, that they ſeaze upon our bodies, yet that they come not neere us, to do us any harme, but rather by the marveilous proofe we have of the power of our God, in our deliverance, we may be men encouraged to ſerve him, who can bring us from the gates of hell, and that although wee are at the mouth of the grave, yet *his rod and Shepheards crooke may comfort us.*

Similie.

Dan 3.25. and 6.22.

Pſal. 23.4.

VERSE

VERSE VII.

Thou art my ſecret place: thou preſerveſt mee from trouble: thou compaſſeſt me about with joyfull deliverance. Selah.

THis is an amplification of that which he ſaid, *that the floods ſhould not come neere him*, becauſe he draweth to Gods protection, and maketh him his refuge, both for the preſent and time to come. So that the remiſſion of our ſinnes, doth bring to us protection, and ſafegard againſt all evill: for, if we be freed of our ſpirituall and greateſt enemies, by pardon obtained for them, how ſoone may wee perſwade our ſelves, of ſecuritie from thoſe fleſhly adverſaries, wicked men, who riſe up againſt us?

Doctr. Remiſſion of ſinne bringeth ſafegard and protection.

The allegory of the refuge is taken from one, who being hotly purſued, cannot reſiſt the violence of the enemie, but is glad to retire himſelfe to ſome hold: as the Woman in the *Revelation*, being followed by the fiery Dragon, tooke wings, and fled to the Wildemeſſe, there to hide her ſelfe, with her childe, which ſhee brought forth: So the Church being perſecuted by bloudie Tyrants, muſt not thinke any earthly hold can keepe her ſure, but ſhee muſt retire *to the ſhaddow of the almighty, and dwell in the ſecret of the moſt high*; and ſay to the Lord; *Thou art my rocke, my refuge, and ſtrong towre*. Where ſhe ſhall dwell more ſafely, then in the Arke of *Noah* in the Deluge: or Mariners, when they are in their Port; for while they are in the Port, they may yet drowne, or their Ship may bee burnt with fire, as often hath hapned; and ſurer then the Harts, or wild Aſſe in the woods and mountaines, or the Dove in the hole of the Rocke, or thoſe that are beſieged in Caſtles, and ſtrong walled Cities, or the chickens under the wings of the Henne. And this is the priviledge of Gods children, who have obtained mercie, that they are ſecure, and ſafe, either from perils, or in perils; for if a man be once in Gods favour, he is ever ſafe, hee becommeth a cloud to him in the day: this is the cloud of his protection, not but that in this world they may bee in dangers, and in trouble, yea, and ſlaine, torne in peeces and devoured: (as at other times they are free thereof) *Paul* was not hurt by the *Viper*, neither was *Daniel* overtaken by the *Lyons*, though at other times they were in great dangers, but their loſſes exter-

Doct. Chriſtians purſued are ſure of an hold. Rev. 12. 14. Pſal. 91. 1. Pſal. 18. 2. Gen. 7. *Simil.* No refuge ſure but God. Cant. 2. 14. Mat. 23. 37. Exod. 14. 21. Ioh. 16. 33. Act. 28. 5. Dan. 6. 22.

hall were recompenced by spirituall peace.

Iohn 16.33. *In me ye shall have peace*, saith our Saviour. Then God being the hiding place of his owne children, in what security are those who are under his coverture. They may hunt beasts out of their dennes, and subterranean places, but who can hunt a Christian out of heaven? He hath builded his nest there, and is not afraid. Psal. 27.5. *The Lord is a strong tower, and the righteous flee to it.* Psal 46.1. *God is our refuge, and present helpe, we will not be afraid, if the earth should be moved;* Psal. 27. *He shall hide me in the secret of his Tabernacle.* Those who make flesh their confidence shall see, that their refuge will faile them when they have most neede thereof, and so shall they who goe to Idols, who can keepe them no better then they keepe themselves. 1 Sam 5.3. *Dagon* could not helpe himselfe. Oftentimes our faith is eclipsed, that we see not his invisible protection, and we cannot depend upon him longer then wee can see some meanes, whereby he will helpe us, and so we leave the waters of *Shiloah*, and runne to *Rezin*, and seeke other meanes, and lurke under some fleshly hold, which is to bee imputed to the distrust and imbecillitie of our faith; for we see not the company of the invisible Angels, with the servant of *Elisha*. 2 King. 5.17. Seeing therefore that the Lord is a sure hold, and al-sufficient, (all other helpes being vaine) let us say with *David, Thou art my refuge*. Yet we must not thinke, that wee are free from all dangers, for we lacke not our owne perils, but I may well say with the holy Apostle; 2 Cor 4.8. *We are afflicted on every side, yet are we not in distresse: in povertie, but not overcome of poverty: wee are persecuted, but not forsaken: cast downe, but we perish not: as unknowne, and yet knowne: as dying, and behold wee live: as chastened, and yet not killed: as sorrowing, and yet alwaies rejoycing: as poore, and yet making many rich: as having nothing, and yet possessing all things.* 2 Cor. 6.9,10. For if Christians be warriours, have they taken weapons to sit idle, and looke about them, and goe to pastime; if so, may they not be upbraided with that of the Poet, *Sarmacida spolia sine sanguine & sudore, The spoyls of Sarmatum without blood or sweat.* If we would have victorie we must fight. *Nisi precedat pugna non sequetur victoria, Except there precede a battell; there will not ensue a victorie.*

Doctr. Christians though subject to troubles yet not overcome by them.

Simil.

1 The use of troubles to the godly.

For the wisedome of God, his power, justice, and goodnesse, shines most clearely, when his Church is in trouble. Besides, then the drosse and corruption of our nature, is burnt up by the

the fire of tentations: our faith exercised, and our patience crowned, yea, the bitternesse which we felt in our trouble, maketh our deliverance more sweet and comfortable: as the sharper paine the woman hath felt in bringing forth her childe, her joy will be the greater when she is delivered: as *Prosper*, the Disciple of *Augustine* said, *Dulcior fit salus, cum dolor excruciat, & sanitatis amissæ dulcedinem languoris amaritudo cõmendat*: That is, *Our health becommeth sweeter, when dolor hath tormented us, and the bitternesse of our disease, commends the sweetnesse of our health, which was lost.* We needed not safetie, if the necessitie of perill did not urge: and what needeth a Saviour, where there are none that have need to be saved?

[*Thou preservest me from trouble.*] *Davids* faith is not confined within the bounds of the present time of his delivery, but looketh to the future time, and continuance of Gods preservation. The experience of his former mercies, makes him bold, and confident of the constant continuance thereof in time to come, which often he used, as in his conflict with *Goliah*; *I by servant slew a Lyon, and a Beare, and so shall it be with this Philistim.* And in the 23. Psalme, seeing before he called him his *Shepheard*, he concludeth, and *I shall dwell a long season in the house of the Lord.* And the Apostle *Paul* saith, *and he hath delivered me out of the mouth of the Lyon, and he will deliver me from every evill way.* So we should keepe a booke of memoriall and register, written in our hearts, of Gods ancient dealings towards us, that they may refresh us in our present trouble.

The experience of former deliveries, a meane to cause us wait for more. 1 Sam. 17.36. Psal. 23.6. 2 Tim. 4.17. 18.

God preserveth his owne children, not onely in delivering them from their troubles as he doth many a time, but also in the midst of their grievous pangues, so comforteth and assisteth them by his presence, that they rejoyce in the midst of death. Although some be wounded and slaine, as the Martyrs, and many other thousand good Christians, as in the *Marian* dayes in *England*, as ye may reade in the booke of Martyrs: And in *France*, where on Saint *Bartholomewes* day *August* 24. 1572. well nigh 100000. Christians were killed, yet the Church remaineth ever victorious, for the Lord maketh the bloud of his servants the seede of his Church, plagueth her enemies, and advanceth his truth, yea he turneth their corporall destruction to the best. *They would not be delivered because they looked for a better resurrection.* In the midst of the winter of their afflictions they

Gods children rejoyce in the midst of troubles.

The Church remaineth ever victorious. Heb. 11.35.

they ſhall ſee the Summer ſunne of Gods gracious countenance comforting them, which is their greateſt preſervation from defection, and tentation.

[*Thou compaſſeſt me about with joyfull deliverance*, or *Songs of deliverance*,] First, In this verſe, he ſaid, *God was his ſecret place*, next, *Would deliver him in trouble*, & now by gradations he aſſureth himſelfe, he will give him matter of rejoycing, and *Sing praiſes to him, for his preſervation.*

Faith ſings the triumph before the victorie. 1 Iohn 1. 9. Pſal. 48. Pſal. 3. 6.

Here the nature of faith is ſeene, it ſings the triumph before the victorie; for, it is ſure, that *God who hath promiſed is faithfull to performe*, whereby he hopeth againſt hope. This made *him lie downe and ſleepe*; *when his enemies kept watch about him, he was not afraid of ten thouſand*, becauſe God was his protection.

He aſſureth himſelfe of Gods preſervation, and alſo that God ſhall give him Songs of deliverance, and by his deliverie ſhall miniſter occaſion of his owne praiſes; and this deliverance hee aſcribeth to God, and that he would deliver him from ingratitude; (for all our temporall deliverances from troubles are ſo many chaines to faſten our ſelves, unleſſe wee praiſe God for them.) And doubtleſſe, this ſecond grace of God to be thankefull, is greater then the other, for aſmuch as the firſt is often a temporall benefit, but gratitude to God is a Spirituall benefit, belonging onely to Gods children. Many with the nine Lepers *returne not backe to give thankes*. Few with *Naaman* promiſe to ſerve no God, but the God of *Iſrael*. In a word, that ye may know whether your deliverie be in mercie, or judgement, ſee how ye are affected towards God in thankfulnes after the ſame, *David* ſayes, *thou ſhalt compaſſe mee with ſongs of deliverance*, So he acknowledgeth he hath *both* of God, & in the 51. *Pſalme*, he ſaith, *Open my lipps, and I will ſhew thy prayſes.*

To be thankefull an eſpeciall gift of God Luke 17. 17. 2 King. 5. 18.

Pſal. 51. 15.

David aſſureth himſelfe, God would give him a thankefull heart, which is the worthieſt part of Gods ſervice; for when we pray, we have ſome great reſpect to our ſelfe, and our neceſſities, but when we praiſe, we have our chiefe reſpect to God, and his honour, and the Lord he doth both; for, hee worketh deliverance for us, and thankefulneſſe in us. *Ab eo incipient, ab eo deſinent, operatur velle & perficere. They beginne of him, they ſhall end of him, he worketh to will and to perfit.* Iacob was delivered by God, and he ſaid to him, *Goe up to Bethel, and dwell there.* Oftentimes chriſtians are grieved at themſelves, that they

When we pray, we chiefly reſpect our ſelves when wee prayſe, God.

Gen 35. 1.

they know not how to performe their dutie towards God in respect of his blessings, for which cause *David* saith; *What shall I render to the Lord, &c. I will take the cup of Salvation, &c.* Psal. 116. 12.

[*Compasse me about.*] This word importeth, that as we are beseiged on every side with troubles, so we are compassed with as many comforts, and deliverances, as our crosses grow dayly, so our consolations are augmented day by day; Wee are on every side offended, and on every side defended, therefore we ought on every side to sound Gods praises, as *David* saith, *My soule praise the Lord, and all that is within me.*

Doctrine. As we are beseiged with troubles, so are we compassed with deliveries. Psal 103, 1.

[*With Songs of deliverance.*] This noteth the greatnesse of his praises, and what delight he had in them, that he would not only speake them but sing them. This was very familiar to the *Iewes*, namely to *David to sing Songs on Harps, Viols, Tabrets, and all instruments of Musicke. All my springs shall be in thee. Awake Viol, &c.* Psal. 87. 7. Psal. 108. 2.

But first, let us observe, that the teares of Gods children, end in joy, *They sowe a precious seede with sorrow, but they bring home sheaves of corne dancing.* The teares of Gods children end in joy. Psal. 126. 6.

In that he will not be content only with thankes, but also will have them conjoyned with songs, he letteth us see how high all the strings of his heart are bended that he cannot containe himselfe, for the mercies of God to his Church, and for his manifold deliverances for the same. Many sing praises to God with an halfe open mouth, and alheit they can sing alowde, any filthy ballad in their house, they make *the meane*, I warrand you in the Church, that scarce they can heare the sound of their owne voyce. I thinke they be ashamed to proclaime and shew forth Gods prayses, or they feare to deafen God by their lowde singing. But *David* bended all his forces, within and without to praise his God.

Many have an halfe open mouth in singing prayses to God, who are too ready to sing filthy Ballads to the dishonour of God.

Neither doe we approve those foolish songs of the Papists, who doe not onely wearie the hearers, but the Idoles themselves, with their rowting and crying, and that in an unknowne Language. Saint *Basil* saith, *eos demum cantus recipiendos, qui nos possunt efficere meliores, Those Songs are to be received, which may make us better*, & in former times they sung as though they had beene speaking, that men might rather understand their meaning, then delight their eares with the tune.

Against Popish singing.

Verse VIII.

I will instruct thee, and teach thee in the way, that thou shalt goe, and I will guide thee with mine eye.

9. *Be not like an Horse, or like a Mule which understand not: whose mouthes thou dost bind with bit, and bridle, least they come neere thee.*

10. *Many sorrowes shall come to the wicked: but he that trusteth in the Lord, mercy shall compasse him.*

The substance of these three verses.

NOw *David* after he hath gotten assurance of the remission of his sinnes, and described the vertues which flow from the same, in these three verses, he giveth forth a worthy and Doctrinall admonition to all sinners, to take heede unto themselves, in the eight verse propounding himselfe to be their Doctor: in the ninth, sharpely admonishing them, that they become not brutish beasts, in not giving voluntary obedience till they be compelled; and lastly, in the 10. verse, hee threatneth those that will not obey, that many sorrowes shall come to them.

Concerning the first part, I spake in the Inscription of the Psalem yet somewhat I will adde. Seeing it pleaseth Gods spirit to repeate, I am not grieved once or twice for your edification to repeate the same matter; albeit, not after the same maner; for this is true Philosophie to teach repentance. A King becommeth a Philosopher in the teaching of repentance, and these are the fruits of true repentance, when wee will communicate our feelings to others, for he who hath overcome sinne in himselfe, will studie to banish it from others: for repentance cannot be without charitie. Some translate this *γνωρισω, I will make it knowne*, So I will make it evident to you if ye be ignorant. Since I have shewne you the way, yea your selves are blame worthie, if ye will not follow it. This is the *zeale* of the Lords glorie which is in the hearts of Gods children, that it bursts forth as a vessell of new *Wine*, as *Elihu* said, as *fire*, as *oyle*, that giveth smell to all who are in the house, as *Leven*, which leaveneth the whole batch, as a *light* which inlightneth the whole house, as *yron* sharpeneth yron, so doth a Christian, a Christian. *Andrew* found *Simon*, and brought him to Christ. *Philip* found *Nathaneel* and brought him, and every of those brought others to Christ. And

He who hath overcome sin in himselfe, will strive to overcome it in others.

Iob 32.19. *Simil.* Luke 13.21. Prov.27.17.

And if we would consider how busie wicked men are to intise others to their sinne. *Goe we shall have a common purse, cast in thy lot among us*, & againe how wicked Proselites goe by Sea and Land, to make others of their profession. We both Pastors and others would be ashamed, that we take no paines to strengthen weake Christians, and draw those who are without, and confirme those who are within in the truth of God, wherof our owne consciences are sufficiently perswaded. Our coldnesse in this point hath neede to be kindled, which let us indeavour to amend, being more remisse in our owne affaires, and more bent in the cause of God. Prov. 1. 14. Mat. 23 15 *Note.*

The Lord waken us also, for *Vt ingulent homines surgunt de nocte Latrones, Theeves rise in the night to kill men, tu ut teipsum serves non expergiscaris, thou that thou mayest save thy selfe doest not awake.* *Iudas* arose in the night to betray Christ, while the Apostles were in a heavie sleepe, and would not watch for him and themselves. Such is the securitie of our nature, that we are not provident for good things, and the proness of the wicked to all evill actions. Mat. 26 40 47.

Therefore *David* is, as the righteous man in the *Proverbs*, *whose lips feede many*, Yea as that gracious woman *who openeth her lipps with wisedome: many shall goe up to the mountaine of God and say, he will teach us his waies. I rejoyced* (saith *David*) *when they said, Let us goe up to the house of the Lord.* Prov. 10. 21. Prov. 31. 26. Isa. 2. 3. Psal. 122. 1, 2.

Moreover, Learne, that we must not cast all teaching over on Pastors (who should I confesse be greatest teachers, to whom that office of publique and private admonition doth principally appertaine) but that every Christian ought by his speech, instruction and example to admonish his family and familiars, as he hath occasion to speake with them. Did not S. *Steven* teach as well as Saint *Paul* or *Peter*, for albeit they teach not as Preachers, yet as Christians, the master his servants, the father his children, &c. So that it is requisite (as one saith well) that every man should be a Bishop in his owne house. The Papists thinke it arrogancie that any man (except those of the Clergie) should dive into matters of religion and doctrine. Every one ought to instruct others. Acts 7. 2.

[*I will.*] Surely onely the faithfull are wise, and others, howsoever they pretend wisedome are fooles, and true wisedome is only to be sough out of the Scriptures; & the cause of the errors of the *Roman* Church is this, That they will not be Disciples to Onely the faithfull are wise. The cause of Popish errors.

the Scriptures, but Masters to bend it whether they list, as a nose of waxe, and with their vaine glosses, to adulterate the simplicity and purity of the same.

Against ignorance.

And further, these miscreants affirme in their open doctrine, that ignorance is the mother of devotion, and that it is sufficient for the people, to beleeve as the Church beleeves. But *David* saith plainely, *that he will instruct them.* For where the Papist alledgeth the obscurity of the Scripture, *David* calleth it, *a light to our eyes, and a lanthorne to our feete.* So that the word is not hid, but *to those that perish.* And as we should bee diligent in opening up anlooſing the seale of that booke, so should ye be readie and attentive to understand it.

Psal. 119. 105.
2 Cor. 4. 3.

Moreover, it is to be considered that all men are naturally ignorant till they be instructed, for no man understandeth the things of God, except by the preaching of the Gospel, for *who can beleeve except he heare.* Therefore wee should desire, that *the Lord would send forth faithfull labourers into his harvest,* who may bring both light and life unto his people.

1 Cor. 2. 14.
Acts 8. 31.
1 Sam. 3. 7.
Mat. 9. 38.

[*And teach thee the way.*] He becommeth not onely a generall Doctor, but a speciall and particular. *I will teach thee,* for the thing that is spoken to all, is spoken to none. And if *Nathan* had spoken against adulterie in generall, *David* would not have repented it, and said; *I have sinned,* neither yet if *Elias* had generally reprooved oppression in his Sermon to King *Ahab*, he would not have taken it to himself. But when he said, *thou hast killed, and also taken possession,* then he tooke it to be spoken of him. This libertie *Iohn Baptist* used to *Herod, It is not lawfull for thee to have thy brothers wife.* And our Saviour called *Herod a Foxe.*

1 King. 21. 19.
Mat. 14. 4.
Luke 13. 32.

Particular remedies should be applyed to particular diseases.

Why then should not particular remedies be applyed to particular diseases? What availeth it though a Physitian would discourse of medicine, and of ulcers, Apostumes, and what ever evill could befall to the body of a man, if in the meane time he applied not cure to the person diseased? His Theoricks are nothing worth, unlesse his practise follow after. So I conclude this lesson where *David* saith, *I will instruct thee,* that it is necessary for a pastor particularly to apply his Doctrine, either to comfort, reproove, admonish, or instruct, as the Apostle sayth, in the second epistle to *Timthie*, 3. 16. For the Ministery is by application of the generall doctrine to the diseased, for the

the word *vndrawne* hath no edge, but being drawne is ſharper then a two edged ſword, *dividing betweene the marrow and bones,* piercing betweene the ſoule and ſpirit. Heb.4.12

This condemneth ſuch as cannot abide particularly to bee rebuked, but ſay, what neede theſe brainſicke men to make pulpit matters of every thing, I cannot indure to bee chid for every idle word, he vents his ſpleene, beareth thee envie, &c. But let them ſay what they pleaſe, let Miniſters doe as they ſhould. The patient will bee angry when his wounds are pierced; what of that, it is ſufficient that the Phyſitian is doing a good cure. Let him rage as he pleaſeth, when hee commeth to himſelfe, he will finde what profit he hath gotten by him.

Againſt ſuch as will not take with particular reproofes

Let people ſay, as they pleaſe, and miniſters doe as they ſhould.

[*In the way, that thou ſhalt goe.*] Here is the matter wherein he ſhall be inſtructed, *in the way he ſhould goe.* It is called a way, becauſe it is the neceſſary meane, by which man muſt attaine to the end of his journey, for none can attaine to the end, but by the way which carrieth thereto.

This way never man knew, but by revelation from God, in the holy Scriptures which beginneth, continueth, and endeth in him. Then godlineſſe is a going in Gods way, and following his directions, and guides, appointed by him. *I have conſidered thy waies and kept thy commandements. Keepe his ordinances for that is your wiſedome. I will doe wiſely in the perfit way*; (ſayth *David*) where hee tyeth wiſedome to the perfect way. The wayes of God are ſafeſt, being the Kings high way, wherein, if a man walke, he will finde himſelfe ſureſt; *For hee ſhall give his Angels charge over thee, to keepe thee in all thy wayes.* Gods wayes are the cleareſt wayes, his wayes are incorrupt. His wayes are the righteſt wayes; *This way ſhall be called holy.* Theſe are the auncient wayes. *The wayes of the Lord are righteous, and the juſt ſhall walke in them.* And in defence of them the Apoſtle reproveth *Simon Magus, wilt thou not ceaſe to pervert the ſtraight wayes of the Lord*: All other wayes are crooked, *they have made them crooked paths: whoſoever goeth therein, ſhall not know peace.*

Doct.

Godlines is a going in Gods way. Pſal.119.32 Deut.4.6 Pſal.101.2 Pſal.91.11 2 Sam.22.31 Iſa.35.8 Hoſea 14.9 Act.13.10 Iſa. 59.8

[*I will guide thee with mine eye.*] This threefold repetition, *I will inſtruct thee, I will teach thee, I will guide thee,* teach us three properties of a good teacher. Firſt, that they make the people underſtand the way to ſalvation. Secondly, to goe before them. Thirdly, to watch over them, and their wayes.

Three properties requiſit in a Preacher.

First, that they informe the people in Gods way. Nehem 8.9

2 Tim. 2,2

Firſt, the Paſtors and miniſters of Gods word ſhould informe the people of God in his truth, as *Ezra* did, who read the booke of the Law diſtinctly, and gave the ſenſe thereof, cauſing them to underſtand it, teaching pure and wholſome doctrine faithfully, without mixture of mans inventions; which the Apoſtle recommendeth to *Timothy*; *What things thou haſt heard of mee by many witneſſes; the ſame deliver to faithfull men, which ſhall bee able to teach others alſo. Avoiding fooliſh and unlearned queſtions*, verſe 23. Then if a miniſter ſhould bee apt to teach, there ſhould none be put in the places of the Church, who before have not given proofe to the Church of their qualification. But as in the Roman Church ſuch are appointed to Benefices, who are altogether ignorant of Scriptures, and who attend on the Court, and matters civil, and goe in pompe attending on the Pope, their Chaplans and Suffragans, ſuch bellie-gods in the meane time abuſing the people by their ſervice, and ſo as blind, guiding the blind to the Ditch.

Luke 6.39

Secondly, teach them by his life and converſation.

Rom. 2. 21
Exod. 28. 34. 36

Againſt the evill life of ſuch as preach one thing, and practiſe another.
Matth. 18 7
Matth. 7. 18
Matth. 25. 41

Next, it is neceſſary, that the Preacher ſhould teach the people by his life; for, he who teacheth well and liveth evill, condemneth himſelfe with his owne mouth, for hee taketh upon him to guide others to heaven, who cannot guide himſelfe. *Thou who teacheſt another, teacheſt thou not thy ſelfe?* Miniſters ſhould have *Holineſſe to the Lord* written on their foreheads, and not onely the word to bee opened, and ſounding as the Bells on *Aarons* garments, but odoriferouſly ſmelling as ſweete Pomgarnats. And this condemneth ſuch vicious men, who are a blot to their calling by their vicious life, making the good word of God to bee evill ſpoken off, of whom is ſaid, *woe be to them who give offence*, and albeit, they would prophecie and caſt forth devils in Chriſts name, hee will ſay to them; *Depart from me yee workers of iniquitie.*

Thirdly, to watch over the people.

Zach. 11.17

Thirdly, (as *David* ſayes, *I will direct you with mine eye*) Preachers ſhould bee watch-men, and Superintendents, and Biſhops, from which commeth the name ἐπίσκοποι *Epiſcopi*, as the mother ever having her childe before her eye, that hee fall not into dangers. But when the Preacher attends not on the people, no marvell that they periſh. The ſheepe muſt ever be guided by the eye of the ſhepheard. The Prophet *Zacharie* ſpeakes againſt ſuch ſhepheards as leave their flocke, and denounceth judgement againſt them, as alſo other Prophets doe.

Nehu-

Nebuchadnezar commanded *Nebuzaradan* to have an eye on *Ieremie* for his good. And God ſaith concerning his people in Captivitie; *I will ſet mine eyes upon them for their good.* Ier. 39. 11. Ier. 24. 6.

Thoſe who take upon them ſpirituall charges, ſhould attend diligently on their people, whereof they muſt give an account at the great day. And the blood of ſuch as are loſt by their negligence, ſhall undoubtedly be craved at their hands, as ye may reade in *Ezech.* 3. 18. *Doctrine.* Preachers ſhould (as ſhepheards) waite on their flocke.

A Miniſter is to live among his people, hee may goe from them ſometimes upon neceſſitie, but not dwell from them. He may goe to the Court, Law, or Seſſion, but not abide there, but ever attend on his flocke.

Againe, the frowardneſſe of many is to be blamed, who will not ſuffer their faults to bee obſerved by the Miniſter, but ſay; What hath he to doe with me, or my houſe, let him guide himſelfe well, and his owne houſe. No, but hee is ſet by God to attend on thy waies. Againſt ſuch as will not ſuffer themſelves to be rebuked by the Miniſter.

Finally, obſerve that if miniſters ſhould guide you to heaven, ye ſhould entertaine them kindly? What a barbarous man is he, who will not both love and cheriſh his guide, who leades him through a perilous way? And yet this hath beene, is, and ſhall be experimentally found true unto the worlds end, that the beſt guides are commonly miſregarded, and evill intreated, and for their paines receive nothing but calumnies, hatred and ſpightfull dealing. Againſt ſuch as entreate the Miniſter unkindly. *Simil.*

They are like thoſe in *Iſaies* dayes, who ſaid to the *Seer*, *ſee not*; and in *Ieremies* dayes like the men of *Anathoth*, who forbad him to Preach in the name of the Lord: but let the people heare Saint *Baſil*, ſaying; *Objurgatio eſt anima ſanatio, are-buke is the healing of the ſoule.* Iſa. 30. 10. Ier. 11. 21. *Baſil.*

[*Be not like an Horſe, or like a Mule.*] The preface of the exhortation was contained in the 8. verſe, which I have expounded: Now followeth the exhortation, or rather dehortation it ſelfe, wherein he exhorteth them to repentance, and dehorteth them from that beaſtly ſtupiditie, & obſtinacie, & pervicacie, which beſeemeth rather Mules and Horſes, then men, who ſhodul be reaſonable, and obedient to God their Maſter; for this habit which wee have received through the cuſtome of ſinne, doth ſhut up the doore to repentance. The Mules are lazie, ſtupid, and dull beaſts, who are to be urged continually, either by whippe, The nature of the Horſe and Mule, whereby the nature of man is repreſented.

ſen

whippe or ſpurre. The Horſe more fercer and furious, hath neede of the bit and bridle.

Thus thoſe two beaſts repreſent our natures, and Gods dealing with us, that either we are too ſlow in any good action, and have neede of a ſpurre continually on our ſide, or more bent and marching furiouſly with *Iehu* to all evill actions, therefore God is forced to put a bridle in our mouthes to reſtraine us from evill, as by a ſpurre to conſtraine us to doe good.

1 Kin 9 20.

Theſe two creatures are untractable, ſaith the Prophet, they *underſtand not, their mouthes muſt be bound.*

Men are compared to thoſe beaſts whoſe manners they follow.

God in all the Scriptures compareth men to beaſts, whoſe manners they reſemble, as I ſhewed before, therefore I will not repeate it. But theſe two are obſerved in the Horſe and Mule, they have no knowledge, no willingneſſe.

How the wicked reſemble the Horſe.

Moreover, it is knowne, that Horſes are libidinous, neying after Mares, ſo that hardly they can be ſtayed from them; ſo doe men after women, without meaſure, till God ſtay them by adverſity, and ſome hard handling. *Phidias* painted *Venus* treading on a Snaile, which onely amongſt all creatures wanteth an heart: ſo witleſſe perſons, frying in their ſhell, are not capable of the myſteries of God, and ſo to be troad upon. Yea, Horſes being by their Maſters well fed, oftentimes have lifted up their feete and beaten their feeders, and have by caſting them downe, killed them. So thoſe that ſhould have beene upright, when they waxed fat, ſpurned with their heele, &c. and ſo forſooke God that made them, &c.

Simil.

Deut. 32. 15.

The Mule was not created by God, but generate betweene an Horſe and an Aſſe, yea contrary to his inſtitution, who forbad *there ſhould be any mixture of divers kinds*, either beaſts or ſeeds. And ſo a wicked man is a degenerate creature, not of Gods creation, but bred betweene Sathan and ſinne, who are the onely parents of that Beaſt.

Gen. 36. 24.

How the wicked reſemble the Mule.

1.

2.

And as the Mule doth never engender any more, nor produce any living creature, no more doe theſe become fruitfull, being reprobates, and unprofitable to any good worke, but die in their owne ſinne.

3.

Tit. 1. 16.

And as they are ſo ſtupid, that the greater burthen bee layed on them, they goe the more quickly; ſo when the wicked are loaded with iniquity, being inſenſible of their burthen, they go more quickly from ſinne to ſinne.

And

And as the Horse goes fiercely to the battell, and feares no danger, so they neither fearing hell, nor Gods plagues, runne madly to their owne destruction. 4. Ier.8.4. and 6.

And finally, as the Horse and Mule remember for the present, but shortly after forget; so doe the wicked. 5.

[*Who understand not.*] Marke the ignorance of mans nature, who understands not those things pertaining to God. *The naturall man* (saith the Apostle) *knoweth not the thing. belonging to God.* Ye cannot, being more ignorant then brutish Beasts, who *know the crib of their Master*. *Nebuchadnezar* would not heare and learne, till God changed him to a bruit Beast, not in shape of body, but in conversing with them seven yeares, *till his understanding came againe*. *Balaam* was rebuked by his his Asse. The *Pastors are become bruit beasts, having no understanding*. 1 Cor.2.14. Isa. 1.3. Dan.4.34. 2 Pet.2.16. Ier. 10.21.

But because beasts have not beene created reasonable, as man is, it is not imputed to them, that they are ignorant. But man being borne a reasonable creature, he is justly to bee blamed, that he is metamorphosed and changed unto the nature of th Beasts, as *Circe* changed her ghuests in Beasts. Therefore let us pray to God to illuminate our minds with the knowledge of his will, and send us his Spirit, *who may leade us in all truth*.

[*Whose mouth thou bindest with bit and bridle.*] The similitude of the bit and bridle is common in the Scriptures. The Lord saith to *Senacherib*; *I will put mine hooke in thy nostrils, and my bridle in thy lipps, and will bring thee backe againe the same way thou camest*. And *Solomon* saith.. *A rod is for the backe of the foole*. It is called *the bridle of bondage*. *A bridle to cause them to erre in the jawes of the people*. And the Lord to *Pharaoh*, *I will put hookes in thy iawes*. And to the Prince of *Meshech* and *Tubal* the same. 2 King.19.28. Pro.26.3. 2 Sam.8 1. Isa. 30.28. Ezek.29.4. Ezek.38.4.

Κημος (saith the *Xenophon de re equestri*) ἀναπνεῖν μὲν οὐ κωλυεῖ, δακεῖν δὲ οὐκ ἐᾷ. *Respirare non prohibet, mordere autem non sinit. A bitte hindreth not to breath, but suffereth not to byte.*

See how God is forced to use extremites to tame a wilde nature, which by no lessons, warnings, or admonitions can be tamed. *Herodian* in his 7. Booke, and *Lucius* in his 35. Booke, praise the *Numidians* for their skill in riding without bridles, whom *Virgil* in the 4. of *Ænead* and *Ausonius in grat. action. pro consul. gratian.* call *infrenos, gentem nesciam freni*. And seeing among Man hath need of many bridles.

Note. among the *Numids* their riders can ride without a bridle; Fie upon Chriſtians, who have ſo many bits, and cannot make uſe of them, to ride forward, and runne into Gods obedience.

God hath taken great paines to chaſtiſe us, albeit, wee have not amended, but gone from evill to worſe, and therfore ſeeing neither his good provocations, neither his chaſtiſements will worke upon us, he hath one bit and bridle to keepe us in from doing more evill, even at the houre of our death, where wee ſhall be curbed in, that we doe no more harme. Were it not better for us, to make better uſe of the frequent admonitions of Gods ſervants, and of the chaſtiſements which God hath laid upon us, that wee may humble us under the mighty hand of God, and learne to be wiſe by our owne experience, leſt he bee forced to draw his ſword againſt us?

God hath a bridle for man

[*Leſt they come neere thee.*] See the unworthineſſe of theſe jades, the poore Miniſter if he be upon their backes, can ſcarce keepe the ſaddle, and if he would leade them forward, one jade or other will take him by the coller, which could not be, unleſſe they were as the Horſe and Mules.

[*Many ſorrowes ſhall come to the wicked.*] Now is ſet downe two reaſons, which may raiſe and rouſe the naturall man from his ſenſeleſſe brutiſhneſſe.

Firſt, from the judgements of God upon the wicked.

Secondly, from his mercies to his elect and obedient children.

Deſperate is he who will neither be moved with admonitions nor corrections.

So that either Gods mercy may allure him, or his juſtice terrifie him. Then he muſt needs be a deſperate perſon, who can be moved with neither of them. Becauſe he called them indocil, and untractable, and obſtinate, now he calleth them wicked, not a ſimple ſinner, as we be all, but who addeth drunkenneſſe to thirſt, and rebellion and preſumption to his ignorance, worſe then the Mule or Horſe.

The life of the wicked is ſorrow. Luke 16.19. 1 Sam. 25.37. Pſal. 30.5.

He compriſes all the miſeries of the wicked, under the name of *ſorrow*, who although they live delitiouſly with the rich Glutton, and *Nabal*, yet all their mirth is converted into ſorrow, and perplexitie; for as the miſeries of Gods children are ever turned into joy; *Weeping is at evening, but joy commeth in the morning*; ſo the joyes of the wicked are ever turned into ſorrowes, for albeit they ſeeme the happieſt men under the Sunne, yet the ſudden revolution and change of their eſtate, ſhall demonſtrate

monstrate to the world, what fooles they were, and how the Devill bewitched them, and (as upon *Baltasar*) brought unexpected sorrowes upon them in the midst of their joyes. And is it not just with God, to *render tribulation to them who trouble his Church*; and to release them who have had many grieved hearts for the same? And I doubt not but the Lord in his mercie, shall so bring about all matters, that as the wicked triumph and rejoyce at the sorrowes of the Saints, God shall make them also weepe there time about, and bring joy to his elect. *Blessed are they that weepe for they shall be comforted*; *woe to you who laugh, for ye shall weepe.* Dan. 5 30. 2 Thes. 1.6. Mat. 5 4. Luke 6. 25.

[*Many sorrowes*:] Many sinnes bring many plagues, many in life, many in death, many in this life, many in the life to come, many within him, many without him. So unhappie is the state of the wicked, whose sorrowes shall be multiplied. *Behold my servants shall eate, and ye shall be hungry, &c.* and in the *Revel. One woe is past, and two are to come*: and the Angel flying through heaven, cryed; *Woe, woe, woe, to the inhabitants of the earth.* Many sinnes bring many sorrowes. Isa. 65. 13, 14. Revel 9 12. Revel. 8. 13.

The godly have sorrow also, but not comparable to theirs; *For God in wrath remembreth mercy*, which he doth never to the wicked; the Lord delivereth the godly, as the *Israelites* through the Sea, and drowned the wicked. The godly and wickeds sorrow differ. Heb 3.2.

The examples of Gods judgements are seene in *Lucifer*. Our first parents. *Caine*. The first world. The five Cities. *Pharoah*. *Nebuchadnezar*. *Antiochus*. *Herod*, *&c.* Reade over the 28. of *Deut.* There is a catalogue of the sorrowes of the wicked, which should affright any Christians heart. And also in the 20. of *Iob* where is said; *all sorrow shall fall on him. But mercy shall compasse him, who trusteth in the Lord.* Hee hath threatned the wicked with a consideration of Gods judgements. Now hee allureth them, with an offer of Gods mercies, the godly are ever well, and all turne to the best to them. Salvation and welfare attendeth them in all places, at all times, in all causes, in all their businesse, in things certaine, and uncertaine, in prosperity and adversity, in body and soule, in things present and to come. Isa. 14 12. Gen. 3. 10. Gen. 4. 11. Gen. 7. 21. Gen. 18. 19. Iob 20. 22.

[*Mercie.*] What ever come to him is mercy, and flowing from the fountaine of the remission of his sinnes. The Lord crowneth them with mercies, yea, his sinnes turne to mercies. to him. But of this before.

[*Shall compasse him.*] As he was compassed with innumerable *Doctr.*

troubles. So God ſhall compaſſe him with a many comforts. *Dothan* was compaſſed with *Aramites*, ſo was it alſo with *Angels, as the mountaine compaſſeth Ieruſalem, ſo is the Lord about his people*, and hath promiſed to be *a wall of fire about her*.

The godly as they are compaſſed with trouble, ſo are they with mercies.

[*That truſteth in the Lord.*] Theſe are the people to whom mercy appertaines, even beleevers, for faith onely makes us acceptable to God. But of this likewiſe before.

2 King. 6 15. 17. Pſal 125 2. Zach. 2. 5.

I beſeech God make us all penitent for our ſinnes, and ſenſible of his mercies, but above all things, roote us in the Faith of Chriſt, that we may depend upon his promiſes, that are both faithfull and true.

Doctrine. Mercy belongeth to the faithfull.

Verse XI.

Be glad righteous, and rejoyce in the Lord, and be joyfull all ye, that are upright in heart.

The ſubſtance of this verſe.

THis verſe containeth the concluſion of the *Pſalme*, wherein is ſet downe, an exhortation to ſuch as are happie and bleſſed by remiſſion of their ſinnes, to a ſpirituall joy and prayſing of God. And this exhortation dependeth very well on that which goeth before the remiſſion of ſinnes, the fruits of repentance, and the fatherly mercy of God towards the faithfull, to whom properly this exhortation belongeth.

After remiſſion of ſinne ariſeth joy.

For after the remiſſion of ſinnes, there ariſeth an unſpeakable joy in the beleevers heart, for joy is that fruit of faith. And after the Apoſtle, *Rom.* 4. had ſpoken of juſtification, he inferreth, *Rom.* 5. *Then being juſtified by faith, we have peace toward God, through our Lord Ieſus Chriſt.* Which doubtleſſe comprehendeth all ſorts of joy, and the Angels when they Preached to the ſhepheards of Chriſt, they profeſſed they told joyfull tydings.

Rom 5 1.

Luke 2. 10.

This exhortation containeth three parts. Firſt, what he doth exhort unto, *to rejoyce*. Secondly, whom; *the righteous* and *upright men*. Thirdly, the limitation thereof, *in the Lord*.

[*Be glad*:] He exhorteth them three times, be glad, rejoyce, and be joyfull, and as he made mention of a threefold bleſſing, ſo doth he of a threefold joy. Wherein, wee have two things neceſſarie to be obſerved. Firſt, the dulneſſe of our nature, who as ſlow horſes neede many ſpurres, and provocations to ſpirituall

Mans ſenſleſſeneſſe in Spirituall things.

tuall things, whereas we are naturally overmuch bent to carnall things, that we neede no incitations thereunto. But by the contrary in ſpirituall things, we are caſt into a deepe ſleepe, who cannot be wakened at the firſt cry; but as men after drinke have neede to be rouſed often, that they may behold the light, ſo men drunken with the pleaſures of ſinne, as *Nazianzen* ſaith, Muſt bee wakened by diverſe exhortations, as this ſame Prophet in the ſubſequent *Pſalme*, redoubleth his exhortations for the ſame effect. And the Apoſtle to the *Philippians* ſaith, *rejoyce in the Lord continually, and I ſay againe, rejoyce.* Phil. 4. 4.

Next, perceive that this exhortation growes, for the word *Be glad*, properly in the originall ſignifieth an inward and hearty joy, by the preſence or hope at leaſt of a thing deſireable or good. The word *Rejoyce*, to expreſſe our joy by ſome outward geſture, ſometimes uſed for dancing, *as the hills skippe for gladneſſe*. The word *Be joyfull*, to cry forth for *gladneſſe*, as the dumbe mans tongue ſhall ſing. The proper ſignification of the words be glad. Pſal. 35. 26. Rejoyce. Pſal. 65. 12. Be joyfull. Iſa 35 6.

This gradation teacheth us, that this is the nature of Spirituall joy. That it ſtill increaſeth in us by cetaine degrees, until it come to the perfection of all joy, which is ſignified by the laſt word, importing as it were a triumph, and ſhowting after victorie. So that they are truely penitent, which have overcome ſinne, and Satan in their ſpirituall combate, and have triumphed over them as vanquiſhed enemies. *Doctrine.* Spirituall joy alwaies increaſeth.

Objection. But it may be objected, that the beſt Chriſtians, commonly have the leaſt cauſe of rejoycing, in regard they are more ſubject to Troubles, Croſſes, Impriſonments, Poverty, Sicknes, &c. then others. *Anſwer.* Our Saviour anſwereth to that. *In the world yee ſhall have trouble, but in me ye ſhall have joy; rejoyce, I have overcome the world.* Iohn 16. 33. The Martyrs who ſuffered the loſſe of their lives, and riches, with great joy in the very midſt of the fierie flames did ſing, and praiſe God, as though they felt no paine; their inward joy ſwallowing up their outward troubles. Chriſtians in their very death manifeſt the ſame when they cry. *O death where is thy ſting, O hell where is thy victorie.* So, howſoever they be ſubject to the greateſt miſeries outwardly, yet the joy ariſing from the aſſurance of Gods favour doth ſwallow them up. 1 Cor. 15. 55. Inward joy ſwalloweth up outward croſſes.

Doctrine. Only thoſe truly rejoyce whoſe ſinne is pardoned. Obſerve, moreover that none can truly rejoyce, but they who have gotten remiſſion of their ſinnes. *The righteous doth ſing and rejoyce. The ſtranger ſhall not medle with his joy. Let them* Pro. 29. 6.

Pro. 14.10
Psal. 40.16
Isa. 65.13
Rev. 2 17

that seeke thee rejoyce and be glad in thee. My servants shall rejoyce sayth the Lord. For they get the white stone given them; *And a name written therein, which no man knoweth, saving he that receiveth it.* And this is, *thy sinnes are forgiven thee.* Indeede the wicked have their owne earthly and fleshly joyes, but if yee would examine them strictly, they are rather torments then joyes, which *Chrysostome* observeth well, affirming that joy is onely proper to the godly, and never to be attributed to the wicked. For the covetous man whose pleasure is in riches, the more they grow, the more his thirst increaseth, which desire tormenteth him, as also the feare of the losse of them, excrutiats his minde night and day, when riches grow, feare groweth. And the Prophet *Isaias* sayth, *The wicked are like the raging Sea, that cannot rest, whose waters cast up myre and dirt, there is no peace sayth my God to the wicked.*

Chrysostom. 18. ad pop. Antiochenum.

Isa. 57. 20
Es 57.21

The godly and wickeds joy differ.

But there is a great difference betweene the joy of the godly and the joy of wicked, if yee will compare them together, for the one rejoyceth onely in God, the other in earthly things. The soule of the godly is indued with true and solid joy: the flesh of the wicked only enjoyes perishing pleasures, the godly they rejoyce in the midst of their troubles, the wicked are grieved in the midst of their joyes. The joyes of the godly are eternal, the joyes of the wicked mōentaneal. The joyes of the godly are evermore augmented till at last they attain to eternal felicity, but the hope of the wicked turneth in dispaire, their life in death eternal. Finally, the joyes of the godly spring out of teares, *They sow (a precious seede) in teares, and reape in joy.* The spirituall harvest is farre different from the temporall harvest, for the husband-men holde out of their experience, that the harvest will be answerable to the seede-time, but in the Christian harvest, we sow with watrie teares and reape on dry weather, by the contrarie the wicked have a dry and seasonable seede-time, but they reape with waterie teares with confusion, onely those doe indeede rejoyce whose sinnes are pardoned.

Psal 126.5
The Spirituall and earthly harvest differ.

Reasons of the peoples joy.

1. The godly have a warrant to rejoyce.

The reasons wherefore are these, First, because none else have warrant to rejoyce. For the wicked man, nothing troubles him, not sinne, for it is his pleasure: not tentations, these hee swalloweth up: not his conscience, it is a sleepe: not the Devill, he is already made his vassall and servant: not the world, it is his treasure: no outward afflictions, hee will not endure them

them: Yea S. *Iames* bids them not rejoyce but houle. *Houle ye rich men.* And S. *Luke* sayth to them, *woe bee to you that rejoyce now, for yee shall mourne.* Iam. 5 1 Luke 6.25.

Secondly, as the godly onely are commanded to rejoyce, so they have onely cause to rejoyce, because they onely injoy the presence of God by reason of the covenant, they have an intrest to all things in heaven and in earth, as a woman hath to the goods of her husband: which is a great cause of joy. 2. They are commanded to rejoyce. 3. Luke 10 20.

Thirdly, they know that their names are written in the booke of life, as our Saviour saith. *Rejoyce not in this, that the Spirits are subject to you, but rather rejoyce that your names are written in Heaven.* 4. They have the spirit of God the author of joy.

Fourthly, onely they have the Spirit of God, the author of true joy, which is therefore called *the joy of the holy Ghost.* Only they are *annoynted with the oyle of gladnesse.* 5. 1 Thes. 1 6. Psal. 45 7.

Fiftly, onely they have escaped from condemnation, as the *Israelites* escaped the hand of *Pharoah*, and rejoyced. 6. They escape condemnation Exod 15. 1.

Sixtly, onely they sucke and draw their joy out of the Wells of sound consolation, that is, out of the Scriptures, which are written, *that their joy may be full.* 7. They draw joy out of the Scriptures. Isa. 12 3. 1 Iohn 1 4.

Seventhly, onely they enjoy a good conscience, *which is a continuall feast*; and the cause of the Apostles joy, in the midst of their persecutions. 8.

Finally, onely they have the hope of eternall glory; *Wee rejoyce under the hope of the glory of God*, sayth the Apostle. They have a good conscience. Pro. 15.15. Acts 5 41 8. Hope of eternall glory. Rom 5. 2.

[*Te righteous and upright in heart.*] They are called righteous in two respects. 1. Because they have received the bloud of Iesus Christ, which hath made them righteous before God, by his passive obedience, in that he hath suffered for their sinnes; as likewise by his active obedience, whereby hee hath fulfilled the law, which are both imputed to them, as though they had done both. As also they are righteous, having received the Spirit of sanctification, which teacheth them to render to every one that which is his owne. To *Cæsar*, that which is *Cæsars*. To the Superiour, that which is his. To his equall that which appertains to him; to his Inferiour, that which he ought to doe. Why called righteous. Mat. 22.21.

The rule of righteousnesse is set downe in the 15 *Psalme*, that neither in name, body, or goods, wee should injure any man. The rule of righteousnesse. The righteous man must be sincere and upright.

The righteous man must also be upright in heart, that is, sincere

cere, for faith and hypocriſie can never ſtand together; And of al vertues, God liketh beſt of ſinceritie & ſingleneſſe of heart, and it muſt needs be comfortable to us when we can ſay to the Lord; *Examine me O Lord, and prove me, try my reines and my heart. Pſal. 26. 2.*

And with our neighbours, we ſhould deale ſo uprightly, that we may not have Butter and Oyle in our mouth, and a ſword in our heart, but as wee profeſſe kindneſſe to them, who ſpeake kindly, ſo our heart may meane the ſame, and have not *an heart and an heart.*

Pſal. 12. 2. Righteouſnes cannot bee without ſincerite.

To conclude this point, righteouſneſſe and ſinceritie are ſo joyned together, that the one can never bee without the other, and they are reciprocall, that a righteous man muſt be ſincere, and a ſincere man muſt be righteous.

☞ The godly rejoyce in the Lord. Ier. 9. 23.

The limitation of this joy is ſet downe in the laſt part, *In Iehovah*, which diſtinguiſheth the Chriſtian joy, from all joyes earthly. Some rejoyce in one thing, ſome in another, but the Chriſtian rejoyceth in the Lord. *Let not the rich man reioyce in his riches, nor the ſtrong man in his ſtrength, nor the wiſe man in his wiſedome, but let him that reioyceth, &c.* (*reioyce in the Lord.*)

Obiection. Onely one queſtion remaineth to bee reſolved; Whether may not men lawfully rejoyce in the bleſſings that God hath given them, as a man in the Wife of his youth, Parents in their children, and in ſuch other temporall bleſſings?

Anſwer. I anſwer, They may, provided alwaies that God be the ground and end of their rejoycing: that they rejoyce in them as pledges of Gods mercy, and love them, becauſe they ſee them ready to ſerve God, and that they regard more grace then nature in their wives and children, otherwiſe their propoſterous affection turneth into ſorrow and griefe, as did the love of *Eli* to his children, who in the end ſmarted for it. 1. Sam. 4. 17, 18

The Lord moderate our joyes, that they may bee all in him, and ſanctifie our perſons, that they may be righteous, and upright, that the joyes we receive here, may be entrances to the everlaſting joyes we ſhall receive in the kingdome of Heaven, through Chriſt our Lord. *Amen.*

FINIS.

A GODLY AND FRVITFVLL EXPOSITION ON THE THIRTY EIGHT PSALME, the fourth of the *PENITENTIALS*.

THis Pſalme hath three parts to be conſidered. Firſt, the title and ſuperſcription. *A Pſalme of* David *for remembrance*. Secondly, *Davids* humble confeſſion of of his ſinnes, which brought forth ſuch miſeries on his bodie and minde, which he bewaileth throughout all the Pſalme, untill the two laſt verſes. Thirdly, a prayer to God for ſupport and reliefe out of thoſe troubles, contained in the two laſt verſes. The diviſion of the Pſalme.

THE TITLE.

A Pſalme of David, *for remembrance.*

THe meaning of this title is, that he would keepe it to bee a memoriall and a memento of his miſeries, whichbecauſe of his ſinne he did ſuſtaine at the making hereof. For man by nature is forgetfull of his miſeries, ſo that they paſſe as waters that are gone; yea albeit they urge him very vehemently while they are lying on him, yet he preſently forgetteth them when he getteth the ſmalleſt reliefe; as men do the ſtormie blaſts of Winter, ſo ſoone as ſome few faire Sommer dayes doe appeare. This forgetfulneſſe ſpringeth out of that roote of ingratitude, which is a capitall ſinne; and therefore *David* prayeth unto the Lord, that his *benefits ſlip never out of his minde*. So that God who delivereth us out of our troubles, muſt alſo furniſh us with memo- Man remembreth his trouble no longer then whilſt he is under it. *Simil.* Forgetfulneſſe ſpringeth of ingratitude. Pſal. 103 2.

Doctrine. God who delivereth us, muſt put us in mind of our deliverance. Gen. 28. 20. Gen. 35. 1.

rie, both to remember the deliverances, as alſo the troubles out of which he hath delivered us.

Iacob made a vow at *Bethel*, *that if God went with him, and would keepe him in the journey which hee went, and would give him bread to eate and clothes to put on, &c. then hee ſhould bee his God.* But when he returned, God put him in minde of his vow, ſaying, *Ariſe, goe up to Bethel, and dwell there, and make there an Altar unto God that appeared unto thee when thou fleddeſt from Eſau thy brother.*

Man remembers evill too well. *Simil.*

And as it is naturall for us to forget Gods benefits, ſo it is as naturall unto us to remember evill. If any hath offended us in the ſmalleſt word, that we keepe freſh in memorie? *Nam ira tardiſſimè ſeneſcit*, wrath ſlowly groweth old. As the ſieve retaineth the branne, and groſſe excrements of the corne, and ſuffereth the good graine eaſily to paſſe thorow; ſo doe wee eaſily retaine evill, and forget good.

This ſuperſcription is not to be found in all the *Pſalmes*, except in this and the *ſeventie*. Howſoever, let us pray unto the Lord to furniſh us with a faithfull remembrance both of our ſinnes provoking him to wrath againſt us, and of his manifold mercies pardoning our manifold ſinnes; as alſo that wee may forget the particular injuries and wrongs done unto us.

The ſubſtance and uſe of this Pſalme. In the 38. *Pſalme David* deploreth unto God the violence of his ſickneſſe, the malice of his adverſaries, who ſeeming to pittie him, mocked him by their craftie viſitation, excluserating his wounds by their deceitful dealing, while he in the meane time in patience poſſeſſed his ſoule, not making anſwer to their injuries, in the firſt twenty verſes; in the two laſt imploring Gods helpe for his deliverance from them.

The uſe of this Pſalme.

This *Pſalme* will be very pertinent for every one, who is outwardly or inwardly grieved: for they have this godly Prince & Prophet ſet down before them in that ſame caſe: as Chriſt alſo, whoſe type he was, acquainted with the like miſeries, & an high Prieſt, who having taſted of all our griefs, may more heartily compaſſionate us in our afflictions. Heb. 2. 17.

Againſt the Papiſts ſongs for thoſe in Purgatorie.

The Papiſts thinke that this Pſalme ſhould be ſung for thoſe that are in Purgatorie; (which they themſelves grant was not before Chriſts dayes:) but if they marked it rightly, they would

bee

be aſhamed of that aſſertion; for it deſtroyeth all the grounds of their purgatoriall fire, which ſome of themſelves confeſſe; from whom albeit *Lorinus* the Ieſuite and *Bellarmine* doe not diſaſſent, yet they thinke it not meete to condemne the oppinion of others who affirme the ſame, leſt thereby they ſhould give us (whom they call Heretikes) cauſe of rejoycing. Whereby we may plainely perceive how thoſe two arch-heretickes *detaine the truth of God in unrighteouſneſſe*, commending and approving the falſe wreſting of the Scriptures, and not daring to condemne that as hereticall doctrine, which they cannot prove to be cananicall and agreeable to the truth. Rom. 1. 18.

VERSE I.

O Lord rebuke mee not in thine anger, neither chaſtiſe mee in thy wrath.

THere are 22. verſes of this Pſalme, anſwering to the Hebrew Alphabet. This firſt verſe is agreeable to the firſt verſe of the ſixt Pſalme (of which I have written at length) except onely in the two Hebrew words *Beappecha* and *Bekitſpecha*, which are *Synonyma*, and of one ſignification: which two Pſalmes Saint *Baſil* conferring together, findeth them to agree in many things, as the diligent reader by comparing them together may perceive. He alſo compareth a ſinner to a ſicke man, *qui levia ac mitia pharmaca deſideret, ferrum & inciſiones & ignem deprecatur*, who deſireth light and eaſie plaiſters, and againe, would be free of cuttings, fire, and extreme remedies. To the foreſaid place of the ſixt Pſalme (leſt I ſhould ſeeme tedious in repetition) I referre the Reader. *Baſil. lib. 1. de ſtatu animæ.*

VERSE. II.

For thine Arrowes have light upon me, and thine hand lyeth upon mee.

SAint *Ierom* tranſlateth the Hebrew word *Niehathu*, piercing me. The arrowes of God, are the calamities and vexations whereby he was diſquieted in minde and bodie; compared to arrowes frequently in the Scriptures, as *Deut.* 32. 23. *I will beſtow mine arrowes upon them*; And in the 42. verſe, *I will make*

mine arrowes drunke with bloud. And *Iob 6. 4. The arrowes of the Almightie are in me.* For God is compared to an archer, whoſe hand is ſtrong, and wavereth not; who hath a ſharpe eye, foreſeeing on what part his arrowes will light. His arrowes are are his afflictions; his marke, is the ſoules and bodies, both of the elect and reprobate.

What Gods arrowes are.

In this, that God is the archer who ſhooteth at us, wee have ſingular comfort, that it is his hand who made us, that alſo woundeth us; neither can any evill come from his hand: for albeit he wound us, yet he will cure us againe. *Come, let us returne to the Lord,* (ſaith the Prophet) *for he hath wounded us, and he will heale us againe.* His ſword cutteth with the oneſide, and healeth the other; as the Poet ſpeaketh of *Achilles*:

Doctrine. God who woundeth us, muſt alſo heale us againe. Hoſ. 6. 1.

Ovid. lib. 1. de Triſt ib. 1 Sam. 20 36.

——— *& qui mihi vulnera fecit,*
Solus Achilleo tollere more poteſt.

That is, he that hath wounded me can only heale me after the manner of *Achilles*. Gods arrowes are like *Ionathans*, which hee ſhot to *David* in the fields, in token of his love. God, ſaith Saint *Auguſtine, amat quos ſagittat*, loveth thoſe at whom hee ſhooteth. And *Cryſoſtome* calleth them, *Sagitæ ſalutis Domini*, the arrowes of the Lords ſalvation.

Aug. conf. 9. cap. 2.

Chryſ. hom. 3. in Iob lib. 10. cap. 6.

The divers ſorts of Gods arrowes.

Thoſe arrowes commonly are either wicked men or devils, whom God ſendeth forth to afflict his owne children, ſharpe as arrowes, light and ſwift as arrowes, and ready to doe harme to Gods Saints; or elſe ſickneſſe, poverty, infamie, and ſuch other afflictions, whereby our moſt gratious Father thinketh moſt fit to ſubdue our vile corruption: all which albeit in their owne nature they are evill, yet God can convert and turne them to the utilitie and prophet of his owne children. As a Phyſitian can uſe the moſt poiſonable and venemous herbes to cure the moſt deſperate diſeaſes; yea the fleſh of the dead ſerpent, to cure the wound gotten by the living ſepent: ſo God can convert and turne the miſchievous machinations of our enemies to our ſalvation.

Note.

Simil.

Objection. The marke and But at which the Lord ſhooteth, is *David*.

Solut. And it is the Lords paſtime to ſhoote at his owne Saints.

How God is ſaid to ſhoot at the godly, and how at the wicked.

I anſwer, he ſhooteth both at the godly and wicked, but upon divers intentions: at the godly, to waken them out of their ſleepe, and he will cure the wound which he maketh: at the wicked for their utter deſtruction; hee ſhooteth at their heart, to kill them.

[*Are*

[*Are fixed in me.*] By this he declareth, that it is impoſſible to any creature, viſible or inviſible, to pull forth that arrow which God ſhooteth. The hand which ſhooteth it, muſt alſo pull it forth. Albeit the devill, the Caldeans and Sabians plagued *Iob*, and were arrowes ſhot by God, as he confeſſeth Chap. 13. verſe 14. and Chap. 19. verſe 21. yet the Lord onely relived him.

[*And thine hand lyeth on me.*] This ſecond compariſon, taken from the hand of a man, ſignifieth, that whatſoever trouble came to him, he tooke it from Gods hand. His hand ſometime is called the hand of creation; as Pſal. 8. 3 *When I behold thine heavens, even the workes of thy fingers*. Sometimes of deliverance; as when he delivered his people out of Egypt by a ſtrong hand. Sometime of revenge. as *Heb.* 10. 31. *It is a fearefull thing to fall into the hands of the living God.* It hath alſo many other ſignifications in the Scripture. And ſo *David* in his ſickneſſe ſetteth before his eyes the hand of God enarmed for the puniſhment of his ſinne. And whoſoever he be, that ſubſiſteth and ſtayeth in the ſenſe of his calamities, hee differeth nothing from a beaſt: but this is wiſedome and prudencie in a Chriſtian to looke up unto him who ſmiteth him; the neglect whereof, that the Prophet bewaileth in the *Iſraelites*.

The ſorts of Gods hands in the Scriptures.

Ier. 5. 3.

Lorinus the Ieſuite maketh a ridiculous accommodation of this chaſtiſing hand of God, in theſe words: *Per accommodationem praterea poſſet illud admitti, ut confirmatio manus ſit veluti impreſſio illa collophi, quæ fit ab Epiſcopo ei, qui ſacramentum Confirmationis confert, memoriæ cauſa: nam & titulus Pſalmi eſt in rememorationem*: that is, Moreover this might be admitted by application, that the confirmation of the hand may bee like to that impreſſion of the blow, which is made by the Biſhops hand, to whom he giveth the Sacrament of Confirmation for memories cauſe; for the title of the Pſalme is in remembrance. Indeede ſuch a rediculous expoſition of the Scriptures and abuſe thereof, deſerveth to bee laughed at by children. For if *David* had not felt heavier blowes from the hand of God, then the children doe from the Biſhops, I thinke hee had no cauſe to complaine.

Iſa. 9. 13. A ridiculus application made by *Lorinus*.

Verse III.

There is nothing sound in my flesh, because of thine anger: neither is there rest in my bones, because of my sinne.

HE proceedeth in this third verse to exaggerate and amplifie the greatnesse of his griefe from the universalitie thereof; that his sicknesse was not laid on any one part of his body, but upon his whole flesh, and upon all his bones. His flesh is his exteriour part, his bones his interiour. Albeit the ulcers and wounds of his flesh were very sensible to him, and more horrible in the eyes of men who beheld them (as those of *Iob* and *Lazarus*,) which he might have apprehended deepely when as by them he was made contemptible in the eyes of men: yet his inward paine, which was more felt then seene, maketh him thus pittifully to cry. Wherein we have these things to consider.

Iob 2. 7. Luke 16. 21.

Doct. All his members sinned, all are punished.

First, that as all members agreed together to the performance of his filthy lust, so every one of them receiveth a deserved punishment. And it is good for man that he should be thus chastised in this world for a little time, rather then that he should be reserved for everlasting darkenesse, where every member shall receive eternall paine for their sinne. For as sinne pleaseth nature, so doth it destroy and consume nature.

Gods wrath cannot abide sinne. *Simil.*

Secondly, he setteth forth the cause of those punishments, even Gods wrath, because of his sinne. For when those two meete together, they are as fire and flaxe; Gods wrath as fire, will soone devoure the stuble of our sinnes.

Sinne (not God) the cause of all our miseries.

Thirdly, observe that *David* maketh not Gods wrath the only cause of his miseries and heavie sicknesse; for that were to charge God of unrighteousnesse: but he justifieth God, when he acknowledgeth that his owne sinne was the cause of all his evils. And surely we can never give sufficient honour to God, except we free him of all imputations of uniust dealing, and acknowledge our selves to be the cause of our owne miseries.

Doctr. God will not looke favorably upon us, unles first we looke both upon our owne sins & his anger at them.

Finally, observe out of this verse, that the word in the originall language *Mippene*, from the face, is two times repeated, both in speaking of Gods wrath and his owne sinnes, that is, for the sight of them both. Wherein perceive a lesson worthy of consideration, that is, that we must have a two-fold sight, before we get the sight of Gods favorable face: First wee must have

have our owne ſinnes before our eyes; next, wee muſt ſee the countenance of an angry God looking downe upon us with auſtere and heavie lookes becauſe of them: and then in the third roome, we muſt beg Gods favorable face to ſhine upon us. The Lord grant us the right ſight of all thoſe three: that as *Ioſephs* breathren firſt ſaw his angrie countenance, and then his favorable acceptation with the greater gladneſſe; ſo wee may ſee what we have deſerved at Gods hand, and ſo after may *heare the voyce of joy and gladneſſe, that the bones which hee hath broken may reioyce* againe. Firſt we muſt heare the terrible thundring of mount *Sinai*; then the joyfull ſhouting of mount *Sion*. Gen. 42. Pſal. 51. 8.

VERSE. IIII.

For mine iniquities are gone over mine head: and as a weighty burthen they are too heavie for me.

HAving ſpoken before of the cauſe of his miſerie, which was his ſinnes; now hee aggravateth them in reſpect of their multitude, comparing them to waters which had gone over his head; and in reſpect of the magnitude and weight, comparing them to a burden: which ſurely is a marke of a penitent ſinner, when he (as was *David*) can be content to confeſſe his ſinnes, to be in number more then the ſand of the ſea, or the haires of his head. A marke of a true penitent, to aggravate his ſinne. Pſal. 138. 18.

He compareth his ſinnes to waters which albeit at the firſt entrance they ſeeme ſo ſhallow, that ſcarce they touch our ankles; yet the further we goe into them, they prove the deeper, and ſoone paſſe from our knee to our ſhoulders, and over our head, and drowne us, except God provide a remedy; as if a planke or boord be caſt unto one in danger of drowning, whereupon taking hold, he may eaſily eſcape the danger: even ſo wee goe from ſinne to ſinne, and from leſſe to greater, untill that many ſinnes meeting and concurring together overgoe us; and wee filling the cup of our iniquity, bee poyſoned with the dregs thereof. Therefore let us take heede, and turne backe in time, leſt going forward, contemning ſuch warnings, wee become ſelfe-murderers, murderers of our owne ſelves. We have better waters, through which we may goe in ſafety, the waters of *Siloah*, which runne ſoftly, by which we may refreſh our owne ſoules; Why ſins are compared to waters. Ezek 47. 1, 2, 3, 4, 5. Eſa. 8. 6.

ſoules; the bleſſed bloud of Ieſus Chriſt; and the waters of *Ezekiel*, which flow in the Sanctuary, that we may grow from grace to grace, till we come to glory.

Eze 47.12.

Againſt auricular confeſſion.

Out of this place is clearely condemned that auricular confeſſion, by which men are bound under paine of condemnation to confeſſe every particular ſinne to the Prieſt, which is impoſſible for them to doe: when as *David* ſaith, *they are gone over mine head*; and againe, *Who can underſtand his faults?*

Pſal.19.12.

The perſons againſt whom David ſinned.

It is no marvell that hee ſaith, his ſinnes are gone over his head: for in this one, he committed many ſinnes, and offended many perſons. He ſinned againſt himſelfe in defiling his owne body, againſt *Bathſheba*, againſt *Vriah*, againſt thoſe ſlaine with *Vriah*, againſt his concubines; againſt the bodie of the people, by giving them an evill example, and (which was worſt of all) againſt God, by making his Name to be blaſphemed.

[*And as a weighty burthen they are too heavie for me.*] The ſecond compariſon is taken from a burthen, weightier then lead, heavier then ſand. And indeede ſinne is more weightie then any burthen whatſoever: for, firſt, it preſſeth downe both ſoule and body. When *Peter* was chained in priſon, in the night he had liberty with joy to raiſe up his ſoule to praiſe God. *Paul* was in priſon, but Gods word was not bound, but it is otherwiſe with ſinne.

Wherein ſinne is heavier then any burden.

Acts 12.

Acts 16.25.

Next, burdens are upon ſome parts of the body, not upon all; as manicles are on the hands, fetters on the feete, &c. other members being free; but ſinne and the bonds thereof are upon every member, binding and preſſing them ſo downe, that they cannot doe any ſervice to Chriſt. The eares are dull in hearing, the eyes full of adultry, the mouth an open ſepulchre, the foote readie to ſhed blood, &c.

Iob 24.15. Pſal.39.

Thirdly, this is the greateſt miſerie, that when all other burdens are felt, we beare this with pleaſure, wee undergoe it with delight, without wearying; and are as *Iſſachar*, aſſes couching betweene two burdens. And ſurely I thinke we are worſe then aſſes, for when our burdens grow greateſt, we doe not onely groane under them, but are glad to undergoe them, the two burdens, both of our conſcience and of our bodies. The Iſraelites groaned in Egypt under temporall burdens, & were heard; the Iewes in Babylon, and were relieved: would God we could groane under ours, that ſo we might be helped!

Gen.49.14.

Exod.2.23. Pſal.147.

I will not deny but *David* may may also meane in this text of the burthen of afflictions; seeing the originall word *gnon*, signifieth paine; and *Cain* used that selfesame word in the fourth of Genesis. For three burdens are mentioned in the Scriptures: of *sinne*, as *Come unto me all ye that are weary and loaden (with sin) and I will ease you.* Of *paine*, as, *Cast thy burden upon the Lord.* And of Gods *benefits*, as, *Praised be God, who loadeth us with his benefits.* God he loadeth us with his blessings both spirituall and temporall; and we againe loade him with our sinnes, with which we are loaded our selves; *Ah sinfull nation, a people loaden with iniquitie.* And therefore God justly must againe loade us with his corrections.

Three sorts of burdens. Mat. 11.28 Psal. 37.5 Psal 103 Isa. 1.4

But it may be asked, how this selfesame speech is spoken both by *Cain* a reprobate, and *David* an elect child of God.

Objection.

I answer, that sinne was alike heavie to them both; but *David* had a sight of Gods mercy in the midst of his sinnes, which *Cain* did never see, and therefore did not returne unto God for relieſe, as here *David* doth.

Solut.

VERSE V.

My wounds are putrified, and corrupt, because of my foolishnesse.

HEE goeth further on in the enumeration of his mercies, which hee setteth downe by the putrification and rotting of his wounds, and confesseth the cause of them to be his owne foolishnesse. Where first see, that sinne bringeth putrifaction and rottennesse to mens flesh. For as the sinne of *Adam* received that sentence, *Dust thou art, and to dust shalt thou returne againe*; so that curse overtooke all his posteritie, that they are subject to putrifaction and rottennesse: which not onely befalleth to them after their death, but when they are yet alive, it seizeth on their nature. *For the sweete savour, there shall bee stincke.* Yea commonly those that have bin fed most delicately, stinke most filthily after their death. *Mollius, delicatiúsque nutrita a corpora gravius olent mortua.* And it is seene by common experience, that the faireſt bodie hath the fouleſt corps. Which Saint Ambrose confirming, bringeth in an example of one who lacivi ously and libidinously having lyen in whoredom and feasting daily, after his death did so stinke, that incense of divers odours could not remove the same. A fearefull exam-

Sinne causeth putrifaction and rottennes. Gen. 3.19 Isa. 3.24. *Note.*

A neceſſary leſſon for belly pamperers.

ple to ſtrike terror in the hearts of all ſuch pamperers of the belly, and who make ſo much of their fleſh, that they are careleſſe of other things. Let them remember that they are (as Saint *Auguſtine* ſaith in his Confeſſions) *eſca vermium, & ſaccus ſtercorum*, a pray of wormes, and a ſacke of dung. But their chiefe rottenneſſe is worſe then the rotteneſſe of *Lazarus*, who ſtank upon the fourthday: a type & figure of a ſinner, who being dead in ſinne, his mouth becommeth an open ſepulchre, and caſteth forth ſuch a ſtinking unſavorie and peſtilentious ſmell, that it doth infect the very aire.

Iohn 11.39.

[*Becauſe of my fooliſhneſſe.*] The originall verſion beareth, *from the face of my fooliſhneſſe*, as ye heard twice before. He calleth it not *fooliſhneſſe* to extenuate his ſinne (as many hypocrits doe, who ſay, they failed through ignorance) but to declare that he was bereft of his wits, and carried with a beaſtly appetite after his owne luſts. Sinne is properly called folly, but it is ſpiritually folly. A naturall foole lacketh the uſe of reaſon; a ſpirituall foole is not guided by grace. A naturall foole thinketh himſelfe wiſer then any other; ſo a ſpirituall foole *is wiſe in his owne conceit, and there is more hope of a foole then of him. The wiſedome of God is fooliſhneſſe to men. The naturall man perceiveth not the things that are of God. Not many wiſe, &c.* Thirdly, as a foole marreth all his matters; ſo doth a ſinner bring all miſeries on his bodie, ſoule, eſtate, poſterity: and looke how they laugh at our folly, (for they thinke religion folly, and a holy life and devotion to bee dotage,) ſo God doth laugh them to ſcorne, and their wiſedome is turned to folly. Hee confoundeth the counſell of *Achitophel*. And at the laſt day they ſhall ſay *Behold, theſe whom we thought fooles, are like the Angels of God.*

A comparison betweene a naturall and a ſpiritual foole.

Pro. 12.15.
1 Cor. 1 18.
1 Cor. 2.14.
1 Cor. 1.26.

2 Sam. 17.19.

Verse VI.

I am bowed and crooked very ſore, I goe mourning all the day.

HEE proceedeth in the enlarging of his extreme troubles, wherwith he was oppreſſed: ſo that it is a wonder to thinke how his faith could beare up ſuch a heape of evils. And where he ſaith, he was *bowed and crooked*, he ſheweth how farre he was humbled under the mightie hand of God, And he ſeemeth to oppoſe his great dejection and downe-caſting to the proud par-

1 Pet 5.6.

tinacie

tinacy of many, who strive so against God, that none of his rods can humble them; who albeit they bee fearefully shaken and cast downe, so that they are forced to bow their bodie, yet their minde remaineth so obstinate, as though they had sinewes of yron in their neckes, and they lift up their hearts against God. Therefore this circumstance of his *crooking* and *bowing*, is an argument to move God to pitie his case, because hee is not an obstinate sinner, and one who is rebellious, but one humbled by correction. Whereby we are taught, that there is no better remedie for us then to cast off our pride, and bow our selves under Gods hand; yea the heavier that Gods hand is the more dejected should we bee. And therefore *David* addeth, hee is *crooked very sore*. The word in the originall, *meod*, signifying *very greatly* and *vehemently*, sheweth unto us, that his griefes and sorrowes were not common but extraordinary; and God useth to make his Children examples of his chastisements, who made themselves examples of sinne to the world.

Doctrine. There is no fitter remedy for us to be delivered, then by humbling our selves under the hand of God.

Note.

[*I goe mourning all the day.*] The Hebrew word *kader*, signifieth *blackenesse*, as one that walketh in mourning clothes. For the blacke colour is a token of gravity and sadnesse. But I am rather of the opinion, that his meaning is, of the blackenesse of his skinne. For we know, that men whose hearts are oppressed with griefe, doe lose their naturall colour; as *David* saith, *I am like a bottell in the smoke*. For wee see that sinne deformeth and defaceth men so, that it turneth their fatnesse into leanenesse, and beauty into deformity; as the same Prophet saith in another place, *When God afflicteth man for sinne, then hee waxeth woe and wanne*: and *My strength is dryed up like a potsheard*. A fearefull example is set downe by *Ieremie* in his Lamentations, *Her Nazarites were purer then the snow, and whiter then the milke; they were more ruddy in body, then the red precious stones; they were like polished Saphir: now their visage is blacker then a coale, they cannot know them in the streets; their skins cleaveth to their bones, it is withered like a stocke.*

Psal. 119. 83. Sin changeth mans beauty into deformity Psal. 39. 12. Psal. 22. 15. Lam. 4. 7, 8.

[*All the day.*] The continuance of his paine amplifieth the same. For if a man had some relaxation or breathing, he might gather new strength for a new assault. *Iob* complaineth of the like dealing; for when he had beene vexed all the day, he said, *My couch will give me rest; but thou affrayest mee with visions.* Herein have we to learne, patiently to beare Gods corrections,

Iob 7. 14. Beare patiently afflictions, since God hath dealt more hardly with better then we are.

when now and then it pleaseth him to lay them upon, as sicknesse, poverty infirmity, &c. whereas others better then wee, have beene more rigorously handled then wee are.

Verse VII.

For my reines are full of burning, and there is nothing sound in my flesh.

TO move God to pittie him, hee layeth open all his sores; even as a begger will lay open to the view of all the people his wounds and sores to moove them to have compassion on him. The patient unfoldeth his wounds to the Physitian, so should wee unfold our griefes, miseries and necessities to the Lord our God, that hee with the pitifull eye of the Samaritan, may close and cure them.

Simil.

Luke 10.33

In this verse hee pointeth out his inward diseases in the former words, *My reines are full of burning*; and his outward in the latter words, *And there is no soundnesse in my flesh.* He was universally tormented, both within and without. Should not this asswage our griefe, when God visiteth us in any one part of our body, seeing *David* was visited in them all? The word *Cshelim*, is diversly expounded; but I agree best with those that call it the *reines*, under the loynes, and by a Metonymie, the generative facultie. For the strength of man is in the loines: and it is mentioned of the children who came out of the loines of *Iacob*: and in the 35. of Genesis, verse the 11. *Kings shall come out of thy loines.* And in Proverbs. 31.17. *Shee girdeth her loines with strength.* So that, as *David* gave his strength to sin, and that filthie act of adultery; so God punisheth those same parts which did offend his Majestie. And commonly God in his righteous judgement recompenceth Whore-hunters and Harlots with filthy consumptions in those members wherewith they tooke pleasure to offend God. Therefore give not your strength to sinne, *nor your members to be weapons of iniquitie*; remembring that sentence of the learned Father, *Per quod quis peccat, per id ipsum punitur*; Man is punished by that selfe same thing, by which he sinned.

Observe Gods justice against Whorehunters.

Rom.6.13

Of the latter part of this verse is spoken before, in the beginning of the third verse.

VERSE VIII.

I am weakned and sore broken: I roare for the very griefe of my heart.

AGaine by diverse formes of speaking hee expresseth the intolerable vehemencie of his paine, and that it rent and brused him, and forced him, not to crie, but to roare as a Lyon. Behold what a weight of misery sin bringeth on mans body and soule, forcing God to disgrace his owne image, that pleasant pourtraiture of mans body and soule, which hee builded up for his glory, and to breake it downe and turne it into ashes, and to deface that picture which hee painted so gloriously and artificially, that he taketh as much pleasure to pull it downe as he did to reare it up, to cut downe his carved worke, Verse 1. to bee angrie and chastise that childe whom hee loved so well, Verse 2. to shoote his arrowes at his spouse whom hee kept in his bosome; to turne his hand which fed him, to correct him; to Verse 3. Verse 4. Verse 5. afflict that flesh which hee cherished, to lay burthens on him Verse 6. whom hee eased; to putrifie him whom hee beautified; to bow Verse 7. him whom hee straightened; and to turne his laughter into Verse 8. mourning, and his beauty into blackenesse and deformitie; his warming into burning; his strength into weakenesse; his manly speaking into beastly roaring. Yee may see therefore how sin can turne Gods good disposition towards us into hard dealing, his loving lookes into a frowning countenance.

But where hee sayeth, hee is *weakned*, it is evident, that sinne enfeebleth mans nature. As wee may cleerly perceive in *Samson* and *David*. For when *Goliah* and all *Davids* enemies were not able to overcome him, his owne sinne weakneth him. And when *Samson* killed a thousand Philistins, and no bands were able to keepe him fast, his owne sinne made him a slave to the Philistins. Sin enfeebleth mans nature. 1 Sam. 17. Iudg. 15. 15. & 16 9. 21.

And in like manner he complaineth of his roaring, as hee did in the 22. Psalme, verse 1. So that, as sinne changeth us into beasts, and through it we live as beasts; so in the end it will make us to crie as beasts. Then let us live as men, subduing by reason our beastly passions and affections; and like Christian men let us overcome the same by the Spirit of grace which is in Christ Iesus, that wee may speake to God as children, crying *Abba*, Father. Rom. 8. 15.

Verse IX.

Lord, I powre my whole desire before thee, and my sighing is not hid from thee.

THis *desire* is a desire of mercie and forgiveneſſe, and of his favour, and to walke innocently and holily before him. For God looketh to the purpoſe of mans heart in repentance, more then to the words of his outward confeſſion. For albeit *Ezekiah chattered like a ſwallow, and mourned like a dove, turning him to the wall*; yet the Lord ſaid, *I heard thy prayers, and ſaw thy teares.* This is the desire of mercy, of which the Apoſtle *Paul* ſpeaketh, calling it *epipotheſis*.

Eſa. 38. 14.

2 Cor. 7. 11

[*My whole desire.*] By this he would ſhew, that he parted not his thoughts between God and the devill, or his fleſh and the world, but keepeth a ſound and a whole heart to God. Hee would not divide the child, but keepe it altogether for God: whereas the worldlings do farre otherwiſe, giving their countenance and outward ſhew of holineſſe and repentance to the Lord, and keeping that which is beſt to ſinne. Which ſort of dealing the Lord ever did abhorre. *This people come to mee with their lips, but their heart is farre away from me.*

1 Kings 3. 26

Againſt hypocrites.

Eſa. 29. 13

Thirdly he taketh God to be witnes, who is only *cardiognoſtes*, the ſcatcher of the heart. And ſuch ſhould bee our diſpoſition in Gods ſervice, that albeit our heart be not ſo well diſpoſed as it ſhould be, yet we may proteſt of the ſoundneſſe thereof, that it is not falſe or double.

[*And my ſighing.*] Yet againe he proteſteth his ſinceritie and uprightnes, that in his heart there is no guile; that not onely his purpoſes are upright before God, but alſo his ſobs and ſighs. For ſighs may bee counterfet, as the *Hiena* counterfets a mans voice, and the Crocodile doth teares. In every action of religion, but eſpecially in repentance, we are to preſent our uprightnes and ſincerity before God, that we doe it from a ſingle mind, without counterfeit hypocriſie; wherein albeit we may delude men, yet can wee not mocke God, who eſteemeth our ſervice by our intention, and not by our action. For men onely can judge of us by our actions, but God by our upright intentions.

In Gods ſervice uſe always ſinceritie and uprightnes.

Verse

VERSE X.

Mine heart panteth, my ſtrength faileth me: and the light of mine eyes, even they are not mine owne.

WHen hee hath made proteſtation of the ſinceritie of his repentance, hee falleth into his former paſſions, that his heart is troubled, confuſed, carried about, as it were giddie, toſſed with divers cogitations, and rouling about, ſcarce knowing what hee was doing. The Hebrew word ſignifieth ſuch an agitation, which maketh him to wag, and thereby breedeth ſuch anxietie, that he as deſtitute of all counſell, knoweth not what he doth. For when men are diſquieted, they turne them on all ſides, not knowing what to doe firſt. When the ſorrow and dolour rageth, the heart uſeth to pant and leape inſolently; and therefore he ſaith, that his heart panteth, and goeth about, as it were altogether inverted; but faith ſetleth our heart, and fixeth it on God. This wagging error did ſhake *David* ſo farre, that he remembred not himſelfe; albeit hee leaned to the promiſes of God, yet through humane fragilitie he wavered a little. Albeit the arke of *Noah* was aſſured by Gods covenant, not to be drowned, yet it was toſſed vehemently; and *Peter*, albeit by faith he walked on the ſea, yet begunne hee to ſinke at the ſight of the waves. So let us alwaies remember, that there is no perfection in our faith, but that it hath the own defects and infirmities; yea in our prayers wee have our owne waverings, till God call us home to himſelfe. And if wee have ſuch agitations in our prayers in the time of our reſt, what marvell though we be diſquieted in the time of our tentations: (as a ſhip in a tempeſt carried to and fro,) as *Iob* and *David* were, and that we keepe not a conſtant courſe in trouble, when wee cannot doe it in proſperitie.

Gen. 7. 18.

Mat. 14. 30.

Our faith hath its owne defects, and our prayers their waverings.

[*My ſtrength faileth me.*] Behold what benefit man getteth by ſinne, even debility and weakeneſſe; we become through it a prey to our enemies.

[*And the light of mine eyes, even they are not mine owne.*] The effect of the former is evident in the ſight of his eyes, which he ſaid in the ſixt Pſalme were dimmed. For his eyes were inſtruments of ſinne, full of adultery, when he made not a covenant with them. Vſe therefore thine eyes rightly O man, leſt thoſe who

who looke thorow the windowes, grow dimbefore the time.

Eccle. 12. 3

Pro. 23. 29 30

To whom commeth bleerdneſſe of eyes, &c. ſaith *Salomon*? he anſwereth, *To thoſe that looke to the red wine, and tarry long at wine, to them that goe and ſeeke mixed wine*, that is, by art to make wine ſtronger and more pleaſant.

Note.

I like well of the judgement of the Fathers, who thinke that his teares had dazeled his ſight. And would to God that when our ſight faileth, it were by teares of true repentance; that our conſciences may beare us witneſſe, that where ſinabounded by wantonneſſe, grace ſuperabounded by ſorrow. Albeit it deſtroyeth nature, it repaireth grace in us. And is not that a good change in us, that when the eyes of our body doe decay, the eyes of our minde are renewed; Chriſt ſaying unto us *Ephatha*, be opened.

Marke 7. 34

How to ſpend our eies rightly.

I judge alſo that when men ſpend their eyes upon continuall reading of the Scriptures and holy writers, and thereby contract whether dimneſſe or blindnes, they ſpend them in a good cauſe, which too few doe; but rather ſpend nights and dayes in reading idle writings of prophane and ſuperſtitious men, which provoke them to wantonneſſe, or infect their mindes with hereſies.

Bernard writing upon the Aſſumption of the bleſſed Virgin, Ser. 5. bringeth in three things which impeach the light of the eyes; contracted humors, blindneſſe, or any outward impediment, as duſt, ſmoake, &c. The blindneſſe (ſaith he) is the ignorance of God; the duſt is the cares of the world; the filthy humours are the abundance of ſin, which floweth in ſuch meaſure, that all the three ſtayeth our ſight of Chriſt. Age alſo and ſickneſſe dimmeth our eyes, but ſinne doth dim them more then any other thing whatſoever.

What things take away the ſight of the eyes.

Doct.

That we may conclude this verſe, obſerve the glory of God in giving light to our eyes, in placing ſo great a light in ſo little an organ as the apple or pupill of the eye, which is the leaſt part of the eye, yet all the light is cloſed within that, that it may looke up to the ſtarres, as a little ſtarre it ſelfe, and from thence is retroflected or brought backe againe, when as the beames of the Sunne never paſſe the mid region of the ayre. Whereby we are taught to admire his Majeſties worke in this little creature; as alſo to uſe this rightly, not abuſing it in wantoneſſe, as thoſe who have *eyes full of adultery*; nor in malice, *having eyes*

Gods great power manifeſted in making the eye.

Pro. 23. 6

of

of revenge; nor in covetouſneſſe, as thoſe who have *an evill eye*, as I have ſpoken before. And finally let us know, that if his Majeſty hath cloſed within ſo little roome ſo great a light now, unſpeakeable ſhall the brightneſſe of that light be, when we ſhal be glorified, & our eyes perfected. For whereas we cannot now behold the Sun, then our eyes ſhall be brighter then the Sun, and ſee that everlaſting trinity, and the Angels in eternall glory.

If our eyes ſee ſo clearely now being imperfect, how clearely ſhall they ſee being made perfect in heaven.

VERSE. XI.

My lovers and my friends ſtand aſide from my plague, and my kinſmen ſtand a farre off.

NOw hee addeth ſome new circumſtances to augment the heavineſſe of his evill, by which he might provoke God to mercy; namely, that he was left alone by ſuch, whom either nature ſhould have bound to him, as his brethren and kinſmen; or acquaintance, as his familiars, of whom *Solomon* ſaid, that *a friend is nearer then a brother*. This might have come either through diſdainefulneſſe, that they were aſhamed of his croſſes, as is the cuſtome almoſt of al men. For in proſperitie, when they ſee a man in a good caſe, then they force acquaintance on him; they alledge they are of his kindred and bloud, and come of his houſe, though they be not in any degree of his kindred: but when he is diſtreſſed and in adverſitie, though they were of his kindred, they will be as *Iobs* friends, and looke not ſeven dayes onely, but ſeven yeares a farre on him, and miſregard him and that often through feare, leaſt they purchaſe hatred for his cauſe. Thus through feebleneſſe they refuſe him helpe, and ſtand aſide from his plague, whereby they did greatly exaggerate his griefe, in that when he flouriſhed they followed him, when he was troubled they did forſake him; whereof he complaineth at another time, *I looke to the right hand, & none knoweth mee*. And *Iob*, *My brethren paſſed by me*. And when Chriſt was naked on the croſſe, his friends ſtood a farre off. And Saint *Paul* ſaith, *In my firſt defence none was with me, but all left me*. By which examples we ſhould be enarmed with patience, though all forſake us, if God be with us. For our God will not leave us, or be aſhamed of us, or be affriad to aſſiſt us. Therefore alſo ſaith *David*, *I am forgotten as a dead man out of minde: I am like a broken veſſell*. And in another place: *But it was thou, a man mine e-*

Pro. 18. 24.

A man in proſperity hath many friends, in adverſitie few or none. Iob 2. 13.

Pſal. 142. 4. Iob 6. 15. Luke 23. 40. 2 Tim. 4. 16.

Though all forſake us, God cleaveth to us. Pſal. 31. 12. & 55. 13.

quall, my guide and mine acquaintance, we tooke sweet counsell together, and walked unto the house of God in company. And I am become a stranger to my brethren, even an alian to my mothers sonnes. And, Thou hast put away my acquaintance farre from me, and made me to be abhorred of them: I am shut up, and cannot get forth; and my lovers and friends hast thou put farre from mee, and mine acquaintance hid themselves. And Isaias the Prophet saith, I looked and there was none to helpe, and I wondred that there was none to uphold. And Zachariah, thus was I wounded in the house of my friends. And Iob: It is not so, that in me there is no helpe? and that strength is taken from me. And, He hath removed my brethren farre from me. And also, My acquaintance were strangers unto me, &c. And But now those that are younger then I am, mocke me; yea those whose fathers I have refused to set with the dogs of my flocks.

Psal 69 8. and 88. 8. 18.

Isa 63 5. Zech. 13. 6.

Iob 6. 13. & 19 13, 14, 15, 16, 17 18, 19. and 30. 1.

Many of the Fathers expound this of false teachers. who then looke a farre off to the sheepe and their people, when they should be most comfortable to them in the day of their trouble. Those are but hirelings, who seeing the Wolfe comming, doe leave the flocke. Woe be unto those men who abound in the world, to whom shame and condemnation doth appertaine. *David* had experience of this in *Absolon* his sonne, *Amasa* his nephew, *Achitophel* his Counseller.

Against false teachers, who in time of trouble forsake the flocke. *Euseb. ser 77. in Cantic.*

By this experence of *David* let us learne, that there is no conjunction so strict, if it be not in God, which can be able to bind any flesh to us. For the bonds of nature are very weake, because the ground of them is but fleshly, that is, brittle and inconstant. Therefore let us not trust in flesh and blood. *Woe be unto him who putteth his strength in man.*

Doctr. No conjunction can stand, unlesse it be in God. Ier. 17 5.

Next, Trouble trieth our friends. They will be unto thee as a broken, & as a broken tooth in the day of thy adversity. I know the proofe of them; and if thou wilt not trust me, then thou shalt learne by thine own experience, when thou shalt stand in neede of their comfort. They will be as a broken reed, which howsoever it may seeme to be a precious staffe, if thou leane thereunto, not onely will it faile thee, but injure thee, and pierce thy hand. There are many rarities in the world, which men seeke after, but there is no jewell rarer then to finde in all thy life a faithfull, constant and secret friend, whom if thou can find, to keepe him is better then gold. It is written of *Alexander*, that comming to the sepulcher of *Achilles*, he wept, saying, *O felicem juvenem, qui.*

Trouble trieth who are friends Iob 6. 15.

2 King. 18. 21.

A rare thing to find a trusty and faithfull friend. *Plut. in vita Alexandri.*

qui Homerum laudum ſuarum depredicatorem, & unicum fidelem amicum Patroclum invenerit: O happy youth, who found ſuch a preacher of his praiſes as *Homer* was, and ſuch a faithful friend as *Patroclus*. *Valerius Maximus* maketh mention of two, who kept conſtant kindneſſe. *Pythias* and *Damon*, of whom the one being adjudged to death on a certaine day, the other entred himſelfe in his fellow companions place, till hee went home to put his affaires in order, who abode untill the very laſt day, and then came: which thing the Tyrant ſeeing & admiring, pardoned the other, deſiring that they would admit him the third of their ſociety. Should not we be aſhamed that are called Chriſtians, that neither love nor truth can be found amongſt us? Wee love for gaine, and wee are at diſcord for gaine: and therefore thoſe Heatheniſh people ſhall condemne us at the latter day. Now is found to be true that ſentence which our Saviour foretold, *that in the latter dayes neither faith nor love ſhould be found in the earth; and that love ſhould waxe cold: the father againſt the ſonne, &c. a mans enemies ſhould be thoſe of his owne houſe.*

The heathens may condemne Chriſtians, amongſt whom love and truth is rare to be found. Luk. 18. 18. Mat. 10. 36.

VERSE XII.

They alſo that ſeeke after my life, lay ſnares: and they that goe about to doe me evill, talke wicked things, and imagine deceit continually.

BEllarmine expoundeth this and all the reſt typically of Chriſt, which may ſtand, but he omitteth the literall interpretation of the perſon of *David*, and the common eſtate of Chriſts members. The ſubſtance of it, is: Seeing my friends furniſh me no comfort, but looke upon me a far off, careleſſe of me, yet mine enemies are not idle againſt me, but ſet themſelves with all their wit and labour to deſtroy me. For it commeth often to paſſe, that when our friends are ſlow in helping us, our foes are earneſt againſt us. Our friends ſhould bluſh, that the wicked are more inſtant againſt us, then they are to maintaine us. But it is no wonder, ſince by nature men are more bent and prone to evill, then to doe good things. By conſtraint they doe good, but willingly they commit evill.

When friends are ſlow in helping, foes are moſt buſie.

He deſcribeth his enemies, 1 from their malice: 2 from their meanes to performe it: 3 from their continuance. Their malice

in two things they ſought his life, and deviſed evill things againſt him. The meanes, meditating and muſing evill, and taking counſell. Next, ſpeaking evill; laſt, doing evill, laying ſnares by craft (like fowlers) to take my life. Their profit and paſtime was to undoe me. The order is here inverted; for meditating properly precedeth ſpeaking, and ſpeaking doing: but in the words of the text it is otherwayes; their malice extendeth to the higheſt degree, they will not be contented to baniſh him, priſon him, and revile him, nothing can ſatisfie their thirſt but his bloud. This is the envie of the Serpent againſt the ſeede of the woman. The Devill is a murtherer, and ſo are his children. The wild beaſts doe prey upon the poore ſheepe, and its blood is ſweet to the taſte: ſo doe their cruell & bloody Papiſts of the Ieſuiticall ſect, ſo much gape for the blood of Chriſtians, that albeit we profeſſe one God, one Chriſt, one Bible & Scripture, no bonds can bind them to us. They will be content rather to agree with Iewes (who denie Chriſt, to whom Synagogues in Rome are not denied by the Pope) or with Turkes (with whom they have often taken aſſurance, to the prejudice of Chriſtians) yea with the Devill himſelfe, by witchcraft and Necromancie then with vs: there is no agreement betweene them & the ſincere profeſſors of the Goſpell: they paint them as horned devils; they raiſe up Princes to ſhed their blood unkindly, and unnaturally to triumph in their (friends or ſubjects) funeralls. Thus the *Ieſuites*, enemies of all common wealths, powder-blowers of all kingdomes, are fit to be exploded from all Chriſtians, and are caſt in the end of the world as vials to powre forth Gods anger upon the inhabitants of the earth. They might more truely derive their names from *Iudas*, *then Ieſus*, and ſo to be named *Iudaſites*, not *Ieſuites*.

Iohn 8. 44.

Againſt the cruell malice of Ieſuites.

[*They that go about to doe me evill, &c.*] And what can be evill, if blood and crueltie be not evill againſt the Creator and creatures: If they did it ignorantly, it were tolerable; but they did againſt their conſcience. They thinke when they ſlay us, they doe God good ſervice, as our Saviour ſaith; but they are murtherers. And therefore the Lord open their eyes, that they may ſee what they doe, and their eares may heare Chriſt ſaying unto them, *Saul, Saul, why perſecuteſt thou me?*

Iohn 16. 2.

Acts 9. 4.

The ſecond point, is the meanes which they uſed againſt him; their purpoſes, their words, and their actions. The laſt word

of

of the verse, *they meditated*, is the ground of the rest of their mischiefes. They meditated, they consulted: for wrongs done rashly, are lesse dangerous, and more excusable, out of a spleene and choler; but advised evils are more fearefull, and more hardly to be eschued, laying the grounds and pillars of their proceedings upon some sure hold. But we have one advantage, that God is present in all their counsels, and cannot onely reveale them, but also disappoint them; as the counsel of the King of *Aram*. *They have travelled with vanitie, and brought forth lies and wind for their travels.* And from the abundance of their heart, their mouth spake. What? Vanities, iniquities. *Mine enemies would dayly swallow me up; for many fight against me.* Vnrighteousnesse: *Hath the throne of iniquitie fellowship with thee? which forgeth wrong for a law.* And many other significations, as, *labour, sharpenesse, &c.* See how this one word comprehendeth many mischiefes, which flow from a cruell heart against Gods children. The heart of man is deepe, and excogitateth a world of evils, and they busie themselves so about that businesse, that they forget themselves. Yet this is a comfort to us, that all their speeches, calling us Devils, Hugonites, seditious, and what not, are all but vanities, as they are vaine men who style us so.

Note.

A comfort to Gods children that God can disappoint the wickeds counsell.

2 King. 5. 9.
Iob 15. 35.
Psal. 56. 2.
Psal. 94. 20.

Note.

Finally, those their meditations and communications, which proceeded from cruell hearts, burst forth in actions which were mixed with craft, and so much the more perillous, for they are said to *lay snares* for him: taking the metaphor from hunters, fowlers, or fishers, whose trade is onely to catch birds, beasts and fishes by their engines and policie, seeing hardly they can be taken otherwaies. So these bloudy *Nimrods*, mighty hunters before the Lord, those fowlers who lay grins, who lay nets to snare Gods Saints, God shall disappoint them. In them both craft and cruelty are conjoyned; and Satan is not so much to be feared being a Lyon, as being a Serpent: *Pharaoh* said, *Let us worke wisely with them*, that is, craftily. Lord keepe the Church from the policie and craft of hypocrites, more then from their sword and open violence!

Gen. 8. 9.
Psal. 124.

Satan more to be feared because of his craft then cruelty.

Exod. 1. 10.

Verse XIII.

But I as a deafe man heard not, and am as a dumbe man which openeth not his mouth.

NOw *David* declareth his singular gentlenes and meekenes, notwithstanding the perfidiousnesse and violence of his enemies, even that hee became as a deafe and a dumbe man, using no confutations against their calumnies, but suffering them patiently.

Mat. 27. 12. 14. Luke. 23. 9.

He answereth them by silence, as Christ himself did before *Pilat, Herod* & *Caiaphas*. For there is a time to speake (to a foole) & a time to be silent; when thy particular is touched be silent, but whē Gods arrand is a doing, then speake. *Nihil fortius, nihil egregius, quàm audire noxia, & non respondere contraria*, saith the Father *Cassiod*; Nothing more couragious, nothing more excellent, then to heare injuries, & to make no answer againe. *Silentium responsi loco &c.* let silence be an answer. This is a great victorie of a Christian to have such commandement of his affections, that he replieth not to wicked men, nor revileth those who have reviled him; but blesseth those who curse him, not answering againe. For by meeting injurious speeches with like reproches, we shew our impatiency, deprive God of his glory (to whom belongeth vengeance) enarme our enemies, giving them further advantage, and expose our weakenesse to the ludibrie of the world. *Vivendo melius arguuntur obtrectatores, quàm loquendo*, Slanderers are better checked by our life then our speeches.

When fit to speake, when to be silent.

A great victory in a Christian to subdue his passions. Rom. 12. 19.

Against such as speake in choler.

Finally, it were better for many that they were dumbe and deafe, then to speake untimely in choler, when they should be silent. For they give such advantage to the enemy through their hot and rash speeches, and they stay the Lord to speake for them. It were better their innocency should pleade its owne cause, then that they should mixe their affections with the equity of their cause.

Verse XIIII.

Thus I am as a man that heareth not, and in whose mouth are no reproofes.

A Repetition of his deafenesse; not that he heard not, but that he seemed not to heare. By the which he would twice teach

teach us, how wee may without ſinne winke at the opprobries ſpoken againſt us in our owne perſons, but we ſhould heare with both our eares the injurious calumnies ſpoken againſt God. We can heare too well our owne reproches, but not the Lords; we cloſe our eares at the diſhonorable ſpeeches ſpoken againſt Gods honour. *Note.*

[*And in whoſe mouth are no reproches.*] He compareth himſelfe to a dumbe and a deafe man for two cauſes. For firſt hee would ſignifie, that he was ſo wearied with vain calumnies, that he could not have time to ſpeake one word in his owne defence; for why ſhould hee make apologies for his equitie, againſt the pertinacious ſlanderers of his juſt cauſe. Next, he produceth his patience before God, to move him the more to pitie him. For if we be wronged by men, and beare it patiently, it maketh men to pitie our caſe the more: much more pitie will it be with God, who truly can conſider our wrongs. If we are ſilent in our owne cauſe, then God will pitie us; but if wee take our owne cauſe in hand, then God will leave us. So, if we would have God to be our patron and ſpeechman, let us bridle our affections, and not give looſe reines to our ſudden paſſions. *If it be poſſible, as much as in us is, let us have peace with all men.* Caſt thy cauſe over upon the Lord. Rom. 12. 18.

Certaine it is, that *David*, if he might have had place to be heard, was able to have maintained his innocencie; but when he ſaw he was exempted from all ſuch courſes, he ſuffered it patiently, expecting the celeſtiall ſudg. For ſo long as there is a place left before magiſtrates to a juſt defence, then it were a token of an evil conſcience or little courage, if a man durſt not give a reaſon of his juſt proceeding; but when all equitie is buried, and no place left to reaſon, it is better to be ſilent then to ſpeake, and ſo to poſſeſſe our ſoules in patience.

VERSE XV.

For on thee, O Lord, do I waite: thou wilt heare me, my Lord my God.

IN this verſe is contained the reaſon which moved *David*, that albeit he was tormented with ſo heavie a diſeaſe in his bodie, and the unkindneſſe of his friends, yet he anſwered not to their calumnies, but ſuffered them all, as a dumbe and a deafe man, to wit, becauſe he depended altogether upon God. And truly this is the fountaine of true patience, when wee truſting in Gods Why David did not anſwer to his rebukers

Gods favour, thereby overcome all the tentations of the world; to which untill we attaine, we can never be setled to endure any assault, neither to bridle our furious motions and perturbations. The want of this repose, maketh men rage at their trouble by impatiency, uttering the weakenesse of their nature, requiting railing with railing, bitternesse with bitternesse, flesh meeting flesh, and corruption corruption, as one fire meeting with another great flame, being farre off from Christian modestie, which should be in us all; when as the Apostle commandeth that our patient mind should be knowne to all the world. From hence come those recriminations, brawlings, contentions, declaring that yet we are fleshly and not well setled on God.

Phil. 4.5

[*Thou wilt heare me.*] Hee nourisheth his hope by prayer grounded on true faith in his Lord and Master, his God and Father. He assureth himselfe that God will not reject his prayers, but answer them out of his fatherly care. And this is the onely way of perseverance, when we being instructed in Gods promises, pray earnestly unto his Majestie for performance of the same.

Doctrine. Prayer strengtheneth our faith in Gods promises and hasteneth him to deliver us.

Marke further, that the best meanes by which wee may both strengthen our owne faith in Gods promises, and provoke God to hasten our deliverance is prayer, by which wee should give the Lord no rest till he deliver his owne Israel.

Faith taketh hold of things to come.

Furthermore, in this that he saith, *Thou wilt heare me*; there is the voyce of faith certifying it selfe of a comfortable answer, as though it were done already.

Mat. 27.46.

[*My Lord, my God,*] *My* is not in the Hebrew or Greeke text; but it is his common word of application, as it was Christs, *My Lord, my God.* The one is a word of power, the other of love; not (as *Lorinus* saith) of science; for then you might inferre under it all Gods properties. Learne, that we have to do with one that hath both, love as God, and power as Lord. Many have power to helpe us, who beare us but little good will; many have love, who want power; but God hath them both, if we depend still upon him: for whatsoever he hath, is ours: and is ready to doe us good when wee neede. Our God is rich in mercy to all those that call upon him.

God hath both power & will to helpe us.

VERSE XVI.

For I ſaid, heare me, leſt they rejoyce over me: for when my foote ſlippeth, they extoll themſelves againſt me.

HEE uſeth an argument to move the Lord to heare him, taken from his enimies inſultation over him. For the nature of the wicked, is to inſult over Gods Children, as the Philiſtims did over *Samſon*. *Ieremie* lamenteth, that the enemies opened their mouth againſt the citie and nation; and *David* feared that *Sauls* death ſhould bee publiſhed in *Gath* or *Askelon*; and *Micah*, *Rejoyce not over me mine enemie*. This inſultation diſpleaſeth God ſo much, that he turneth backe that evill upon the inſulter. So did the children of *Edom* crie. *Raze it, raze it, to the foundation thereof.*

Iudg.16 23 The wicked inſult over Gods children. Lam.1.21 2 Sam.1.20 Pſal.137 7

[*And when my foot ſlippeth.*] This is a marke of an evil & divelliſh man, who can be glad at the fall of others, even his enemies, ſpeaking great things, as did *Rabſheketh*. Againſt which ſort of rallers Saint *Ierome* inveyeth mightily: *Caninam* (ſaith he) *exercent facundiam, eloquenter maledicentes, Nerones foras, intus Catones*: They exerciſe doggiſh eloquence, without *Neroes*, within *Catoes*. Which ſort of people God will overthrow. It ſeemeth to bee the comfort of wicked men (as the ſame Father ſayth) to carp at good men; for through the multitude of offenders they ſuppoſe the blame of their faults to bee leſſened, or becauſe by the diſpraiſe of others, themſelves ſeeme to bee praiſeworthy. Finally, that there bee few which abandon this vice, and ſeldome are they found who ſhew their life ſo unreproveable when they reprove another, and therefore this evill is rife; and in many this vice is hot, becauſe it is willingly entertained of all.

The wicked rejoyce at the fall of others. 2 King.18.35

Paulinus in the life of Saint *Ambroſe*, ſheweth, that when one through ſliding had fallen on the earth, *Theodolus*, then a Notary, and after Biſhop of Mutines, laughed at it; to whom *Ambroſe* turned and ſaid, *Et tu qui ſtas, vide ne cadas*, And thou who ſtandeſt, take heede leſt thou fall. And ſhortly after, hee that jeſted at another mans fall, lamented for his owne.

Verse XVII.

Surely I am readie to halt, and my ſorrow is ever before mee.

SOme of the interpreters thinke that this verſe ſheweth his halting through a bile; but it is not very likely, neither is there greater reaſon then to ſay the like of *Ieremie*, who ſayth, Ier.20 10. *that his enemies intended and waited for his halting*. But the ſen- 1 King.18.21. tence is, that like a cripple without helpe he is like to fall downe. Wee halt in ſinne, and often *betweene two opinions*, as the Iſraelites, whereupon wee are forced to halt in our bodies.

[*And my ſorrow is ever before me.*] The meaning is, that he is ſo ſtrictly urged, that hee can get no relaxation of his evill, being ſo incurable, except he get a remedy from God. Thoſe would ſeeme to bee the words of an impatient minde; but wee muſt not thinke that a Chriſtian can keepe a continuall courſe, but as *Iob* fell forth in bitter ſpeeches, ſo the beſt man in the world may doe as much and more. Therefore when men are thus paſſionate, let us not caſt them off, judging them to bee reprobates.

When hee ſayth, *they are ever before him*, note the extremitie of his tentation, that he hath no ſtay of his trouble, but is continually preſſed therewith. Should not wee thanke God that deales more mercifully us, that notwithſtanding of our ſinnes doth not ſuffer us to be overwhelmed with troubles: for 1 Cor.10.13 *he is faithfull, who will not ſuffer us to be tempted above that which we are able to beare.*

Lorinus here bringeth in Purgatorie, as though *David* had not had a Purgatorie of afflictions in this life, but had neede of another Purgatorie in another life.

Verse XVIII.

When I declare my paine, and am ſory for my ſinne:
19. *Then mine enemies are alive, and are mightie; and they that hate me wrongfully are many.*

HEre the malice of his enemies is deſcribed from the circumſtance of time when they utter their malice in the higheſt degree; when hee is loweſt, in declaring both his ſinne and the

the puniſhments thereof: and being afflicted of God, they afflict him, and impeach his ſpirituall meditations. Thus Satan taketh us at the ſhot, and at the pinch; that when we have to doe with God ſpecially and moſt particularly, hee then manifeſteth his malice moſt againſt us, to interrupt our divine ſervice; yea he goeth mad in furie when he ſeeth us ſerving God: for there is no exerciſe which hee doth more abhorre then repentance and confeſſion of our ſinnes; for in ſo doing, wee bid adieu to the Devill, and diſcharge our ſelves from his campe.

Satan abhorreth our repentance and confeſſion of ſin.

Lorinus following *Origen*, expoundeth this of auricular confeſſion to the Prieſt, yet hee granteth that this place doth not convince the uſe of confeſſion ſacramentall which was not under the Law, neither the other which was made ſometime to men, yet he thinketh it favoureth them both, leſt contradicting the Fathers, he may ſeeme to favour the heretikes who abhorre the ſacramentall confeſſion.

[*Mine enemies are are alive.*] The miſeries of Gods children incourage their enemies, and gives them as it were a new life, they are revived when they heare the deſtruction of Gods children; and yet they are in effect dead, who delight in the dead workes of ſinne.

Alſo marke, what is the life of wicked men, ſinne and doing of wrong. The divell he delighteth to tempt men to ſinne, and the wicked cannot ſleepe till they have done ſome ſin, and neither can eate nor drink with delight till they have performed ſome miſchiefe.

The life of the wicked is ſinne.

[*And they that hate me wrongfully are many.*] An argument to perſwade God to deliver him, is, his innocencie, that the wrongs he ſuffereth are cauſleſſe. For ſurely the Lord will not maintaine us againſt our enemies, if wee have juſtly provoked their anger. For he is *a God that loveth no iniquitie, and no wickedneſſe dwelleth with him*. It is not his pleaſure that wee ſhould bee envious, neither will our Chriſtian profeſſion admit it, which is ſo farre from doing wrong, that by the contrary it will bee content patiently to endure injuries. Then if this bee a note of true religion, to doe violence to none, what religion thinke yee the Romaniſts have, who teach, that it is ſervice done to God to murder Princes, ſhed Chriſtian and innocent blood? It is a bloodie religion, and the Divell is the father of

Pſal. 5. 4.

A marke of one truly religious, he doth wrong to none.

it, and Rome the mother which hatched it. Flie from that
Reve. 18. 4 Babel, that ye be not pertakers of her judgements.

Verse XX.

They alſo that reward evill for good, are mine adverſaries, becauſe I follow goodneſſe.

THis is a higher degree of iniquity, that not onely they hated him without any cauſe or wrong done by him to any of them, but alſo he had provoked them by his benefits to love him, and yet they were ſo divelliſhly diſpoſed, that as *Iudas* did recompence Chriſt, ſo did they *David*, repaying him evill for the good things he had beſtowed on them.

Three ſorts of Spirits. 1. naturall. 2 celeſtiall. 3. diabolicall. There be three ſorts of ſpirits; firſt, a *naturall*, when a man can doe good for good, and evill for evill; which theeves, Pagans, Barbarians, and the very beaſts will doe. Secondly, *celeſtiall*, who can doe good for evill, to ſhew their conformity and obedience to Chriſt their Maſter. The third ſort are *infernall*, poſſeſſed by the devill, who render evill for good, who in our dayes abound too much, whom God reſerveth to eternall darkneſſe.

The wicked calumniate alwayes Gods Children. [*Were mine adverſaries.*] or did calumniate, form this commeth the name of the Devill *Satan*, an accuſer of the brethren. Gods children have ever the devils children ſet againſt them to accuſe; of who (if at any time we be praiſed) let us ſuſpect our ſelves, leſt we have done any evill, for which they doe it. As *Antiſthenes*, when he heard the people praiſe him, ſaid, *Quid (inquit) mali feci?* What evill have I committed.

Plutarch.

[*Becauſe I followed goodneſſe.*] This is the higheſt degree of their perſecution, to trouble him for religion, and becauſe hee feared God. So they hated God in him, and perſecuted God in him.

Verse

Verse XXI.

Forsake me not, O Lord: be not thou farre from me my God.
22. *Haste thee to helpe me, O my Lord, my salvation.*

THese two verses containe a prayer, wherein hee imploreth the helpe of God by a three-fold repetition: ever hee feareth desertion; for sinne ingendereth this feare. And if wee were cast into the deepest dangers, this will ever comfort us, if we be assured of the Lords presence; heaven is hell to us if hee be not with us; hell is heaven to us if he be there. *Note.*

[*Haste thee to helpe me, O my Lord my salvation.*] Here is the weakenesse of our nature described, that through our infirmity we cannot wait the time of Gods deliverance, which maketh us to cry *haste*. But let us learne patiently to attend his good leisure, assuring our selves that he will come. Come Lord Iesus and deliver thy Church from all her miseries by thy glorious appearance. God will come, if wee patiently attend his comming.

[*O My Lord, my salvation.*] Hee attributeth those names to God: *Iehovah* the name of his essence and love; *Elohim* the name signifying his persons and power; *Adonai* the name of his soveraignty and greatnesse; to teach us, that when we come before him, we may acknowledge what he is in nature and in persons, and what our qualities, that our doubtfull faith may be upholden under so many tempestuous assaults, knowing whatsoever is deficient in us, is sufficient in him. What is deficient in us, is sufficient in God.

Those are as many props, upon which our faith is builded, that the gates of hell cannot prevaile against us.

A GODLY AND FRVITFVLL EXPOSITION ON THE FIFTY ONE PSALME, the fifth of the *PENITENTIALS*.

THis Pſalme is moſt memorable amongſt the ſeven Penitentials: ſo that *Athanaſius* that learned and divine Doctor inſtructeth Chriſtian virgins, when they awake in the midſt of the night to repeate the ſame; and the ancient Church made great uſe of it. And juſtly may it be called the *ſinners guide*. For as *David* by his ſinne led them to error; ſo by his repentance manifeſted herein, he leades them to grace.

Tract. de Virg.

This Pſalme conſiſteth of a Title and Supplication. The Title containes the argument, ſubſtance and occaſion of the Pſalme. The Supplication containeth ſixteene arguments, which he uſeth to move God to have compaſſion on him; and a Prayer for the Church in the end.

The diviſion of the Pſalme.

THE TITLE.

To him that excelleth: A Pſalme of David, *when the Prophet* Nathan *came unto him, after he had gone in to* Bathſhebah.

THe Title beares foure things. 1 The Author and pen-man of this Pſalme, *David*; Gods Spirit no doubt being the inditer. 2 To whom it was committed to be ſung, *To the chiefe Muſitian, or him that excelleth*. 3 At what time, when *Nathan* had reprooved him. 4. The occaſion of the reproofe, his going in to *Bathſhebah*.

David

David is not content verbally to utter his repentance, or to leave it in the perishing bookes of the records of his kingdome, but he committeth it to the everlasting monuments of Gods booke, whereof one jot cannot perish, but shall endure for ever, in despight both of the Devil and Antichrist (the Pope) his first borne.

His repentance is committed to the eternall monument of Gods booke.

A Psalme of David.

He puteth to his name, prefixing & subscribing it himself, neither will suffer any to publish it but himselfe: as he was not ashamed to sin, he is not ashamed to repent, as he was not ashamed to sin openly, he is not ashamed publikly to declare his repentance.

Let not those be ashamed to repent for sin, who have not bin ashamed to sinne.

None are ashamed to sin, but most are ashamed to repent; and so God powreth shame upon many, because they will not honour him whom they have dishonored.

To the chiefe Musitian, or, *to him that excelleth.*

Lamnatzeach often times in the Scriptures is taken for the Presidents who are chiefe in any thing, as 2 *Chron.* 18. and 34, 18. and is there well translated, *To him that excelleth*, *or to the chiefe Musitian*. Then they did not onely reade the Psalmes, but also sing them; yea so distinctly, that the people easily might understand them: not so much addicted to the note or tune, as to the matter: as our Saviour did sing after the Communion: and *Paul* commandeth it, *Col.* 3.16.

The sweete singer of Israel commits it to a sweete singer

Mat. 26. 30.

Musick is an art very pleasant, delectable and profitable, not onely to stirre up our affections in Gods service, but also to restraine the anger and perturbations of our nature.

The commodites of musick

But first see, that this excellent Psalme is committed to an excellent person, who hath great cunning to put it forth to the use of the Church: teaching us hereby, that spirituall exercises are not to bee put into the hands of ignorant dolts, who have no wisedome or skill to set forth the glory of God. For the subject being most glorious, why should it be concredited to such as have neither learning nor wisedome? And if that singing should have so worthy instruments, what doe ye thinke of the preaching of the Gospel? of which the Apostle saith, *Who is sufficient for these things?* Happie then is that Church when learned men are promoted to good places, whereby the word may bee further advanced. And in a miserable case are those

2 Cor. 2. 16

who

Againſt ignorant and idle Preachers.

who are committed to the charge of ignorants, idle bellies, and ſuch who are unfit to take the care of Gods people, for whom they ſhal be countable to God at the great day, and Gods vengeance ſhall be upon them in this world.

1 Chro. 15. 16

David he advanceth muſicke very much, as *Solomon* alſo after him; in whoſe dayes the Muſitians were diſtributed into certaine claſſes and orders. The antiquitie hereof maketh much for its commendation; and therein wee are directed by the ſpirit. This is a principall ſcience, and yet it hath few advancers. Mens deafned eares betoken their beaſtly ignorance, who will not ſuffer themſelves to be wakned and rouſed up from their ſecurity and ſleepe.

Col. 3. 16
1 Cor. 14. 15

Objection.

There are ſome good Chriſtians chalenged, who being of a malancholy nature, are thought to abhorre all muſicke and muſicall inſtruments. But men are deceived herein: if muſicke be free of profaneſſe and ſuperſtition, who can but like it well? and delight greatly therein? But the avarice of our age, as it hath bin the decay of many ſciences, ſo likewiſe of this. The Church being ſpoiled of her rents, is not able to maintaine this ſcience as it ſhould bee; which God ſupply when hee thinketh time. And this I ſay not, that I doe like either the profaneſſe of beaſtly men, that in ſtead of heavenly ſongs ſing bawdie ballads; or of ſuch ſuperſtitious Papiſts; who ſing and tune Latine words in their Maſſes, thereby mocking God, and making a mocke of religion. But the abuſe of that ſcience I diſallow; the uſe I allow and approve, as moſt neceſſarie to Gods glorie. And ſeeing it will bee perpetuall in the heavens, why ſhould it not begin on earth? There ſhall bee a naturall; not artificiall ſong; which wee ſhall ſing for ever even the ſong of *Moſes* the ſervant of God. Let us therefore begin on earth, learne of our *Gamma*, and enter into our *Alphabet* here, that wee may bee perfect Muſitians, when wee become perfect our ſelves in glorie. Here let us ſing with grace in our hearts to the Lord, rejecting vaine, idolatrous and profane ballads.

Solut.

Note.

Apoc. 15. 3

Note.

Col. 3. 16.

When Nathan the Prophet came to him.

Ionah 1. 6.

David (as is thought) lay a yeare almoſt in this ſinne aſleep, till God wakned him by *Nathan*, as hee did *Ionas* by the Pilot. It is certaine we would ſleepe unto death before we awake from ſinne, if God did not awake and ſtirre us up. Wee are ſo benvmmed by the ſpirit of ſlumber, and poſſeſſed by a lethargie, that

Man is lying aſleepe till God waken him.

that all our senses are stupified till *Nathan* come and awake us.

Next God sends him that which he praied for, even a faithfull admonisher. One Prophet commeth to another: yea, a greater then himselfe; not as the old Prophet spake to the yong at *Bethel* to deceive him, but as a father to admonish him as his childe. Psal.141.5 1 King.13.18

There should be an holy freedome and libertie among Preachers, each one should freely rebuke another when they see them doing wrong. One should not winke at another, as most part doe; and others being reproved, rage mightily, saying with *Zidkiah*, *When went the Spirit of the Lord out of mee to thee?* They rebuke the rebuker, *They say to the Prophet, Prophecie not.* Pastors should freely rebuke the vices one of another. 1 King. 22.24 Esa.30.10

Observe moreover, that *Nathan* commeth first to *David*, not *David* to *Nathan*: the Physitian to the patient, not the patient to the Physitian. Christ himselfe came to the sinners and Publicans, and called them to repentance. Matth.9.13

This is against the pride of some, and lazinesse of others, who will not come or take paines to visit weake Christians, yea will scarce admit them to their presence when they come, as though they were Princes. Woe to their pride who come not to the sicke, and binde not up the broken, (as saith the Prophet, *Ezekiel*.34.4.) but feede themselves with the fat of the sheepe. Against the pride and lazinesse of Preachers.

God useth *Nathan* a Prophet, inferiour to *David* both in Prophecie, Wisedome and other gifts, to bee an instrument to warne *David*. Let none then of greater gifts despise those of lesser. *Ananias* taught *Paul*, Acts. 9. 17. and here *Nathan David*. Let none of higher gifts despise those of lower.

[*After he had gone into Bathsheba.*] Albeit *David* thought hee had hid himselfe well enough, yet God found him out by *Nathan*. *Adam* hid himselfe among the bushes, but God called to him, *Where art thou?* Let us not then dreame, that God doth not see us, and whatsoever starting holes we seeke to hide our selves in. The woman lighteth the candle, and findeth the lost pennie; and our Shepheard will seeke his lost sheepe, and bring it home againe. No whither can wee goe from the all-seeing eye of God? Gen.3.8 Luke 15.4

[*Gone in to Bathsheba.*] As *David* was an example of the frail-

tie of mans nature, and *Nathan* of a faithfull Preacher; ſo *David* ſetteth downe what evils doe come of the beautie of Women, which is conjoyned with impudencie and levitie. For if ſhee had not waſhed her ſelfe naked before the Pallace, and conſented ſo readily to the King, that hee ſhould come in to her (a filthie action ſpoken in cleane termes, as Chriſtians ſhould doe the like) there had not beene ſuch abominable crimes committed. Shee repreſenteth many Women in our dayes, ſhamelefly haunting ſuch places where they may give occaſion to men to luſt after them, as *Tamar* ſitting by the high way when *Iudah* came by. This doth not diſgrace honeſt women, but rather giveth them matter to glorifie God, who hath not ſuffered them to be debarde in their filthie affections. As the wiſe mariner ſeeing others by throwing themſelves in danger ſuffer ſhip-wrack, thanketh God who kept him from the like; ſo honeſt Women may praiſe God that hee hath preſerved their honeſtie, which was not in their owne hand.

Againſt the impudencie of Women.

Gen. 38. 15

Simil.

Beautie a bleſſing of God, if not abuſed.

Beautie is not to bee evill thought of, being a benefit and bleſſing of God: but the abuſe of beautie, by the tentation of the divell and deceitfulneſſe of our owne nature, when Satan allureth us to diſhonour God, and deſtroy that goodly peece of work-man-ſhip which God hath made up in us, by that which ſhould have bin an inſtrument to provoke us to Gods ſervice. *Beautie is deceitfull.* *Abſoloms* beautie deceived him, and many with him have beautie, but have no grace to uſe it well.

Pro. 32. 30. 2 Sam. 14. 25

Finally, ſee both the perſons are noted by their names, and not obſcured: wherin the Spirit of God in his word, as in a true mirror and glaſſe, repreſenteth every ones naturall face, either in their beautie or in their blemiſhes. So *Iohn* Baptiſt ſpoke particularly to *Herod*, and the Prophets to their Princes. They cloſed not up their reproofes under generalities, that they might interpret them any way which pleaſed them beſt; but called blacke, blacke, ſowre, ſowre, and ſweet, ſweet. For particular applications to eminent perſons is moſt requiſite; and thoſe that ſinne openly, ſhould be openly rebuked, that others may ſtand in awe.

Math. 14. 4

Whoſoever ſin openly, ought openly to be rebuked. 1 Tim. 5. 20

VERSE

VERSE I.

Have mercy vpon me, O God, according to thy loving kindneſſe: according to the multitude of thy compaſſions put away mine iniquities.

HAve mercy vpon me, O God.] The thing he craveth moſt of God is mercie: for God hath many qualities which are eſſentiall in him, but none of them could doe us any good without his mercie; his power would deſtroy us, his wiſedome confound us, his juſtice condemne us, his majeſtie affright us, but all theſe by it turne to our good.

To begge for mercie is the firſt word of a ſupplicant. The firſt word of the forlorne ſonne to his Father, was, *Father, I have ſinned againſt heaven and againſt thee.* This Chriſt in his prayer hath taught us to pray, *Forgive us our ſinnes.* So in every prayer wee ſhould begin at *have mercie upon mee O God.* Wee ſinne daily, and unleſſe wee offer up at the doore of the Sanctuarie a ſin-offering, we cannot offer an offering of thankſgiving and the ſweet incenſe of praiſes. Thus prayed the Woman of *Canaan*, ſaying, *Have mercy upon mee*, comprehending under that the cure of her daughter: and the two blind men cried, *O Sonne of David have mercy*; as alſo did many others.

Luke 15.21

Math.6.12

Math.19.22

Math 9.27

The greateſt comfort that Chriſtians have in their trouble, is, that they have to doe with a merciull God, and not rigorous, nor one who will chide with us continually, but one who is *ſlow to anger, readie to forgive*, whoſe name is mercy, whoſe nature is mercifull, who hath promiſed to be mercifull, who is *the Father of mercies*. The earth is full of his mercies, they are above the heavens and the clouds; his mercy is above all his works, extending to a thouſand generations, whoſe mercie endureth for ever. With the Lord is mercie and great redemption. *I will have mercy, and not ſacrifice.* His mercies are often repeated in the Scriptures, as Pſalme. 5. 6. 12. 16. 17. 20. 22. 23. 24. thrice, 25. 30. thrice, 32. twice, 35. thrice, 39. twice, 41. thrice, 47. 50. 56. 58. thrice 60.

Pſal.103.9

2 Cor.1.3

Exod 20.6

Pſ.100.5

Hoſea 6.6

1 Tim.1.2

60. 61. 62. 63. 68. twice, &c. *Ioel.* 2. 13. *Micah*, 7. 18. *Math.* 12. 7. rich in mercie, *Epheſ.* 2. 4. &c. The Apoſtles ſalutation is *Grace, mercie, and peace*. Since ſo it is, that this herbe of mercie groweth in every corner of the garden of holy Scriptures, and all the Prophets and Evangeliſts by plucking thereof have nouriſhed themſelves; let us alſo in our greateſt diſtreſſes run unto it, perſwading our ſelves that God will as ſoone deny himſelfe unto us, as hee will deny his mercy, if wee come with penitent hearts, and begge it with ſuch humilitie as becommeth ſupplicants, ſuch faith as beleevers, ſuch hope and patience as becommeth the elect; wee neede not doubt, *he is faithfull who hath promiſed*.

As a Garden is replenished with flowers, ſo is the Scripture with mercie.

Heb. 10.23

The Papiſts, *Bellarmine* and *Lorinus* in their tranſlations, following the Septuagints, and not Saint *Ierome*, as they confeſſe, doe adde *magnam*, great, giving greater credit to their owne tranſlation, then to Saint *Ierome*, who was knowne to have bin a godly and learned tranſlator, or to the Hebrew veritie. They confeſſe the Scriptures in the originall language to be the beſt, and yet do not ſpare to adde or pare therefrom as pleaſeth them; and therefore that curſe muſt fall upon them which is ſet downe in the 22. of the Revelation, that *God will adde all the curſes of the law upon thoſe who adde to the Scripture and the words of this booke*, and *put their name out of the booke of life who diminiſh any point of them*. What need have they to put in *magnam*, great, as though the *multitude* which followeth, did not include the greatneſſe?

Lorinus and *Bellarmine* adde to the Scriptures.

Objection. Againſt invocation of Saints.

[*O God.*] The perſon to whom he prayeth, is God. But in regard of his baſeneſſe and unworthineſſe, why doth he not make ſuite to *Abraham*, *Moſes*, *Samuel*, *Iob*, or ſome other holy men, onely contenting himſelfe with God? For, had not the ſinners of old time as much neede of the ſuppliment of the old Patriarkes and Fathers of the Church, as we have now of the helpe of the Apoſtles and Saints. If they had not minde of ſuch Mediators, but fled onely to God, ſhould not we follow their foot-ſteps. When God is deficient, then let us goe to them: and when the Sunne of righteouſneſſe doth not ſhine, it is time to light our halfe-pennie candles. *Paul* ſaith, *O fooliſh Galatians, who hath bewitched you?* And I ſay, O fooliſh Papiſts, when will you leave off your folly? If Chriſts interceſſion, being God, who knoweth all our neceſſities, and pitieth

Answer.

Gal. 4. 3 1

pittieth them, were not perfect, then we might claime some subsidies; but it is vaine to seeke others, when he hath all; for that doth greatly derogate from his glory, as I have spoken in another place.

He useth the word *Elohim*, representing the holy Trinity; of which some of the ancients have this conjecture: because hee failed against the *Fathers* omnipotencie, when hee abused his regall power in slaying *Vriah*; against the *Sonne*, being the wisedome of the Father, using deceitfulnesse and fraud in this murther; against the *Spirit*, when he by his filthinesse abused his holinesse who is the Spirit of sanctification. Therefore (say they) he now prayeth to *Elohim*. Iudge hereof as ye please; *Elohim* representeth the Trinity, as *Iehovah* the unity; of both which Saint *Augustine* in his Confessions admonisheth us: Wee *should* (saith he) *never remember the unitie of the essence, but we should as soone remember and call to minde the trinitie of the persons, and not so soone thinke upon the trinitie of the persons, but to gather in our minds the unity of the nature, which albeit they be unspeakeable and incomprehensible to us, it is enough that wee speake with the Scriptures, beleeve with the Scriptures, and pray at the direction of the Scriptures, whose direction if we follow we cannot erre; in whose paths (as being the undoubted writs of God) if wee walke, we cannot fall.* He invocateth the whole Trinity.

[*According to thy loving kindnesse.*] The thing which hee reposeth and resteth upon, is not his owne deserts, but Gods good will. Iudge whether this overthroweth merit or no. For if any man might have pretended good works, it was he. *My goodnesse* (saith hee) *extendeth to the Saints. I am companion to all them that feare thee. I wash my hands in innocencie, and compasse thine altar.* Looke the 101. Psalme concerning the government of his family and his owne person. Of his upright life hee saith, *Iudge mee according to my righteousnesse.* While hee hath to doe with men, there was no man more pure in life and religion: but when hee hath to doe with God, hee renounceth all, and taketh him to Gods kindnesse and favour. While wee looke downe to the earth, our sight is sharpe enough, and wee may see farre and clearely; but when wee looke to the Sunne, then our sight is dazeled and blinded: so before men wee may brag of our uprightnesse and honestie, but when wee Against merits. Psal. 16.3. Psal. 119.63. Psal. 26.6. Psal. 35.24. *Simil.*

looke up to God, we may be ashamed of our selves, yea of the best thought of our hearts. The Lord of his mercy keepe us from presumption, that we presume not in any good thing we doe, seeing that it is Gods worke in us: let him take the honour of his owne worke, and let us say, *Shame belongeth to us, but glory to thee.* Our best actions are defiled and accompanied with such imperfections and spots, that wee have cause to stop our mouthes, and blush, and be ashamed of them; and are not wee conscious of the manifold faults and defects which are in them.

[*According to the multitude of thy compassions put away mine iniquities.*] He exaggerateth the weight of his sinne, in that it hath need of many mercies; whereby he testifieth, that his sins were many, passing the number of the haires of his head, & like waters that had gone over his head. So, *many sinnes require many mercies.* Men are greatly terrified at the multitude of their sins; but here is acomfort, our God hath multitude of mercies. If our sins be in number as the haires of our head, Gods mercies are as the starres of heaven: and as he is an infinite God, so his mercies are infinite; yea, so far are his mercies above our sinnes, as hee himselfe is above us poore sinners.

Gods mercies are more then mans miserics.

Note.

By this that he seeketh for multitude of mercies, hee would shew how deeply hee was wounded with his manifold sinnes, that one seemed a hundred. Thus is it with us, so long as wee are under Satans guiding, a thousand seeme but one; but if wee betake our selves to Gods service, one will seeme a thousand.

The godly account one sin to be many.

Againe, wee may admire the wonderfull largenesse of the mercies of God, the bredth whereof extends over all the world, the height to place us in heaven, the depth to draw us from the lower hell, the length betwixt hell and heaven, O the bredth, length, deepenesse and height of the mercies of our God, the multitude of whose compassions neither man nor Angell is able to comprehend. Why then doest thou despaire thereof O man? though thy sinnes were never so many, his mercies exceed them; and although thou sinnest seventie seven times a day, he can pardon and forgive thee.

Admire the mercies of God.

Mat. 18, 22.

[*Thy compassions:*] The word in the originall signifieth an ardent and earnest affection of the heart, compassionating that which it pitieth, as it were the commotion of the bowels (as I noted before,) that his very bowels are moved towards his children,

children, as *Paul* writeth to *Philemon*. This compassion was demonstrated in the father of the prodigall sonne, and in *David* to *Absolom*, much more in God toward his deare children. Looke what pity parents have to their children greater hath God towards us. Are not parents touched at the very heart when they behold the miseries of their children? yea, would they not hazard their lives and estates, as many times they doe to deliver them? and will not God bee moved towards us, if we considering his compassion and meekenesse, would but pity our selves by confessing our iniquities unto him? Philem. 12. Luke 15 20. 2 Sam 18.33. Psal. 103.13.

[*Put away.*] He borroweth a similitude from Merchants, who have their debts written in their account-booke, and at the payment therof they score out that which before they have written. Therefore since our sins are written with a pen of yron and a point of a diamond, wee must pray to God to blot them out, and that the hand-writing may be nailed to the crosse. It is God that putteth away iniquities, hee can remove them as a cloud. *Daniel* propheſying of the Messiah, saith, *Seventie weekes are determinate upon thy people and upon thy holy Citie, to finish the wickednesse, and seale up the sinnes, and to reconcile the iniquitie.* All our sinnes shall be washed away by the streames of his blood, so that they shall never bee read, or brought to an account, either in this world or in the world to come. Dan. 9 24.

[*Mine iniquities.*] He committed iniquitie against *Vriah*, whom he killed, for which hee is so charged in his conscience, being summoned before the barre of Gods justice, that he can get no rest, untill hee get pardon; and none could give pardon and rest in his mind, but God, whom he principally offended, in killing and destroying one formed to Gods own image. So, when we doe wrong to men, let us not thinke it enought if we be reconciled to the party wronged, but by repentance and an humble confession of our sinnes, let us seeke to be at one with God, who is the partie to whom we doe most wrong. In wronging our neighbour we doe most injurie to God

Verse II.

Wash mee throughly from mine iniquitie, and cleanse me from my sinne.

HE expresseth by similitudes taken from washing and cleansing, the mercie which he craved in the former verse, that

is,

Similitudes are much uſed in the Scriptures.

is, remiſſion of his ſinnes. Similitudes are very common in the Scriptures, and in the ancient Fathers. The Prophets ſpake by ſimilitudes, Chriſt ſpake by parables; the Epiſtles of the holy Apoſtles, and Sermons of the Fathers, are full of them. So earthly objects ſhould ſerve us to this end, that in them we may ſee heavenly things: and there is no creature, which doth not repreſent to thee the Creator: and if we had ſpirituall eyes, we would apply every earthly thing to ſome ſpirituall uſe. The *duſt* teacheth us whereof we came, and what we are, even duſt. The *graſſe* admoniſheth us to ſeeke a dwelling elſewhere; for here we are as graſſe, which ſoone fadeth. The *wormes* will us not to be proud, for we are meate prepared for them. The Sunne when it beginneth to ſhine, putteth us in minde to beg for the Sunne of righteouſneſſe to ſhine in our ſoules. Every *bird* after his kind praiſeth God, ſo ſhould we. When wee behold *bread*, we ſhould remember that of our Saviour, *Labour not for the meat that periſheth*. So God hath ſet all his creatures to be as ſo many maſters to teach us our duty. The Lord ſanctifie our ſight, that we may looke attentively, and conſider God in his creatures, and that they may be as ſteps of a ladder whereby to draw us nigher to him.

There is no earthly thing which may not be applied to ſome ſpirituall uſe.

Iohn 6.27.

Sinne maketh man to appeare filthy before God.

Senecca.

[*Waſh me throughly from mine iniquities.*] There is nothing can make men appeare filthy before God, but onely ſinne: as naturall Philoſophers through the light of nature have beene forced to confeſſe. And therefore, ſaith *Seneca*, *Si ſcirem homines ignoraturos, & deos ignoſcituros, non peccarem tamen propter peccati Vilitatem*: If I knew (ſaith hee) that the gods would pardon mee, and men would not ſee me, yet would I not ſinne, becauſe of the filthineſſe of ſinne. It blacketh the body with ſhamefull ignominie, burdeneth the ſoule with an evill conſcience, diſgraceth the gifts of the minde, and deface them, blotteth them out, maketh them ſtincke, and ſeeme nothing. Vertue in a profane man, is as a gold ring on a ſwines ſnout. The vomit of a dogge ſeemeth filthy to us, and a ſow wallowing in the puddle is loathſome, albeit not ſo in the ſight of God; but more loathſome is a man defiled with blood, whoredome, and drunkenneſſe, and ſuch like, of all beaſts hee is the moſt beaſtly. Man was in honour, but became a beaſt; and when he is drunken, he is then inferiour to a beaſt, which will drinke no more then is neceſſary, and having drunke can diſcerne

The evils of ſinne.

A man poluted with ſin, of all creatures is the moſt beaſtly.

discerne the right way home. Alas, men now make no end of drunkennesse, they adde drunkennesse to thirst, whereby they weaken their nature, exhaust their money, impoverish their posteritie, become infamous to the world, make shipwracke of their conscience, and so destroy body, soule, conscience, riches, name, and all. A woman though shee were a Princesse, and never so gallant a Lady, if she bee knowne to bee like *Herodias*, she is to be contemned in all godly mens eyes, and to bee esteemed of as *Mordecai* esteemed *Haman*. The evils of drunkennesse.

Let us be ashamed of sinne in any, and blush at our owne filthinesse, because of it. But alas, wee are fallen in such a time, when sinners are become shamelesse, and women not of the meaner sort, delight as much to be harlots, and defile their bodies with whoredome, as honest women to be obedient to their husbands, and keepe their bodies holy and cleane vessels. *Note.*

Sinne is filthy to thinke of, filthy to speake of, filthy to heare of, filthy to doe; in a word, there is nothing in it but vilenesse. What can wee see in a botch but filth? in a wound but filth? and looke to sinne, nothing in it but sinne, which is more filthy, then if the filth of all worldly diseases were contracted in one heape. And therefore *David* seeing his owne filthinesse, craveth at Gods hands to be *washed* therefrom. Sin altogether filthy.

He desireth to *bee washed*. No element so fit to wash away filth as water; which serveth for many uses, but especially for that. And as God hath appointed that element to take away our outward uncleannesse, so hee hath appointed his Sonnes blood to be the onely *Iordan* to wash and take away the leprosie of our sins. This is *the fountaine of David for remission of sinnes*. *Vnlesse a man be borne againe by the Spirit and water, he cannot enter into the kingdome of heaven*, which is our regeneration. This was prefigured in the *Leviticall* law, when there was frequent washing. The high Priest *Aaron* himselfe and the rest of the inferiour Priests presumed not to offer sacrifices till they were washed The *vessels* were in the Tabernacle, and the great Sea, for continuall purgations and washings, not onely to prefigurate the fountaine of *justification*, by which all those who are consecrated to God must be once washed, but also the Spirit of *sanctification*, by which they must bee sanctified. Hee that is once washed, hath not neede save to wash his feet. Our feet and affections must bee daily washed. Wee sinne daily, and The blood of Christ a fit element to wash away sin. Zach. 13.1. Iohn 3.5. Leuit. 16.4. Exod. 30.18. Daily sins have need of daily purgations. Iohn 13.10.

Ioh. 13. 10 therefore have need of daily purgation. Wee contract daily guiltineſſe, for which wee are commanded to pray daily, Matth. 6. 12 *Forgive us our ſinnes.* This is ſignified by the holy Sacrament of Baptiſme, wherewith God hath commanded us to bee waſhed, aſſuring us thereby of his favour, if we beleeve the remiſſion of Tit 3 5 ſinnes, which the Apoſtle calleth, the *laver of regeneration.* Thoſe who ſeeke to be waſhed by any other meane then this, doe as thoſe *qui luto lutum purgan*, as *Eraſmus* hath in his Adagies, *waſh one filth by another.*

Againſt the Papiſts merits. *Simil.* Thoſe fooliſh Papiſts who thinke by their ſoule merits to clenſe their filthy ſins, doe as thoſe who having their cloathes berayed by dirt, take dirtie clothes to wipe the former dirt away, whereby they make them filthier then before. Yea, their hypocriſie and ſuperſtition, whereby they thinke to appeaſe Gods wrath, ſhould double their guiltineſſe before God and man.

The word in the originall includeth a multiplication of waſhing: whereby he acknowledgeth a multiplication in ſinning; and his earneſtneſſe, that every ſinne may have ſome particular aſſurance of grace. For this is the hungring and thirſting after ſpirituall graces, that the heart cannot be ſatisfied till it be filled with them; nither will be content of a bare truſt and outward ſhew of pardon, unleſſe the aſſurance thereof be doubled.

Levit. 13. [*And cleanſe me from my ſinne.*] The ſecond ſimilitude is taken from clenſing; which had reſpect to the Leproſie under the Law, for which God appointed purgations and cleanſings.

Why ſinne is compared to leproſie. Sinne is compared to a leproſie. Firſt, becauſe it is hereditarie, being in the blood: ſo we are conceived in ſinne; and the more dangerous, becauſe by no naturall meanes it can be helped,

1. but by God alone. Sinne is from the deſcent of our parents, we

Iob 14. 4 are conceived therein. *Who can bring that which is cleane out of a thing uncleane?*

2. Secondly, as leproſie is ignominious and diſgraceth man above all other diſeaſes, ſo that men who are infected by the plague, are not ſo much ſhunned as thoſe that are leprous: ſo

Num. 12. 14 ſinne diſgraceth man. The leproſie of *Miriam* made her to be

2 Chro. 26 20 ſeparated from the campe, and the leproſie of *Vzziah* made him to be ſhut out of the Temple: ſo ſinne depriveth us of the ſocietie of man and Angels.

3. Thirdly, Leproſie maketh mens fleſh ſenſleſſe; ſo ſin maketh men inſenſible of the judgements of God. Fourth-

Fourthly, Leproſie is incurable with men, as are the frenſie, hereſie, and jealoſie, God keepeth thoſe cures to himſelfe: ſo ſin can be purged by none but by Gods owne cunning. As *Abanah* and *Pharper* rivers of *Damaſcus*, were not of force to cure the Leproſie of *Naaman*, and leprous might he have died, if according to the Prophets direction hee had not waſhed himſelfe in *Iordan*: ſo are the merits of men, or holineſſe of Angels, Apoſtles, yea, of the bleſſed Virgin *Mary*, ſo much ſet by, by men, unprofitable to purge us from our ſinnes; onely that bleſſed blood of Ieſus will doe the turne, wherein if we be waſhed. our fleſh ſhall be as the fleſh of a childe, even as though we had never ſinned. 4. 2 King 5 15.

But that thou mayeſt bee aſſured whether thou art cleanſed from this leproſie or not, I will give you ſome infallible tokens and markes, whereof ſome are ſecret and onely knowne to thy ſelfe, others are ſeene by others.

The ſecrets markes bee theſe: Firſt, if thou art aſhamed of thoſe things which thou haſt done. *What profit have ye of thoſe things* (ſaith the Apoſtle) *whereof now ye are aſhamed*, and cannot remember them without bluſhing? if thou abhorreſt thy ſelfe when thou calleſt them to minde, and repenteſt with *Iob* in duſt and aſhes. Secondly, if thou haſt faith in Chriſts bloud, doſt deſire to be purged by thoſe cleane and cleare waters not running to others, or digging unto thy ſelfe ciſternes of rotten waters. Private tokens whereby thou maiſt know if thou be waſhed Rom.6.21 Iob. 42.6

The externall marke, is ſanctification of thy perſon; being waſhed, thou goeſt not to defile thee in the puddle. And thy thankefulneſſe to God, as *Naaman* returned to *Eliſha*, and not onely offered a great reward unto him, but promiſed to bee a worſhipper of God all his dayes. Be not like unto the nine lepers, who outwardly cured, abode in the leproſie of ſinne, of the two the worſt and moſt dangerous: but with the tenth returne to Chriſt with thankefulneſſe. For if thou be unthankefull to God, and art not diligent and earneſt to celebrate praiſes unto him for his mercies, it is an evident token thou art not yet cured. Externall notes whereby others may know if thou be waſhed. 1 King.5.15 Luke 17.71

Finally, thou muſt goe to the Prieſt, and offer according to the law, receive the abſolution from Gods mouth out of the mouth of his ſervants, and ſhew thy thankefulneſſe in obedience to God all thy life. Levit.14.2

Verse III.

For I know mine iniquities, and my sinne is ever before me.

THe first argument which he used to move God to pardon his sinnes, was taken from God himselfe, and that great mercy whereto he is inclined. The next, from his great filthinesse and uncleanesse, whose misery was an object of Gods mercie, desiring God to purge and cleanse him from the same. Now followeth the third argument, taken from his acknowledgement of his sinne, and true confession thereof. As though he should say: Lord, I know I have sinned, I confesse my sinne to thee, therefore pardon me. What force, thinke ye, would this argument have in a guilty mans mouth, if hee came before an earthly Iudge, and would say: I have committed murther and adulterie, I confesse it? Surely the Iudge would answer, *Ex ore tuo te judico*, I judge thee according to thine owne confession; as *David* commanded him to be killed, who reported that he had killed *Saul*. But before the heavenly Tribunall, such an argument hath onely force. There is no meane to acquite us from Gods justice, unlesse we come to him, humbly confessing our sinne, and accusing our selves, for then he will pardon and excuse us. Our condemning of our selves, maketh him to absolve us: our remembrance of our sinnes, maketh him to forget them; and our repentance bringeth his pardon.

2 Sam. 1. 16. An humble acknowledgement of sinne, a good argument to obtaine pardon from God.

Objection. *Solut.* The wicked forget the evils which they do, and remember the good which they have done, if they have done any; whereas the godly remember alwaies their sinnes. 1 Cor. 15. 9. 1 Tim. 1. 13. 15.

But how commeth it to passe, that thus he lamenteth, seeing before *Nathan* had assured him that his sinnes were forgotten and pardoned? I answer, the godly albeit they be perswaded of mercy, yet for the love they beare to God, they cannot but be displeased with themselves, so often as they remember how unhappily they have offended so gracious a majestie. The wicked forget their sinnes most easily, and if they have done any shew of good, they remember it continually. The godly by the contrary forget their good, and remember their sinnes, and the evill which they have done, as the Apostle *Paul* saith, *I am the least of all the Apostles, and not meete to be called an Apostle, because I persecuted the Church.* And againe, *When before I was a blasphemer, a persecuter and oppressor, but I was received to mercie.* And againe, *Christ died for sinners, among whom I am the chiefe.*

chiefe. They account themselves the least among the godly, the greatest among sinners. So it is good to us to nourish a continuall remembrance of our owne sinnes, that it may humble us before God, and make God so much the more pittie us, that he seeth us unfainedly displeased with our selves that wee have offended him by our many sinnes.

[*For I know my sinne.*] The knowledge of his sinne (doubtlesse) came by Gods word out of the mouth of *Nathan*. For albeit by a generall notice he knew he had done wrong, and the particular pricks of his conscience forced him to thinke so, yet the true knowledge came never unto him, untill God said by his Prophet, *Thou art the man*. So the word of God serveth us to this use, that it openeth our blind eyes to see what is evill in us. And therefore woe to that people who have not the word, and faithfull Preachers, who may let them see their sinnes. For when they know not sinne to bee sinne, they dye in their sins. *By the law*, saith the Apostle, *is the knowledge of sinne: for I had not knowne lust, except the law had said, thou shalt not covet*. How great an evill is ignorance, when mens eyes are blinded, that they cannot see, whom *the god of this world hath blinded* in so great a light.

2 Sam. 12. 7.

Rom. 7. 7.

2 Cor. 4. 4.

The most part of the world covers their sinne, by transla-ting the cause over unto others, as *Adam* upon *Evah*, *Evah* upon the Serpent. But the Scripture saith, *Hee that hideth his sinne shall not prosper*. *Non mediocre est* (saith *Ambrose*) *ut agnoscat peccatum suum unusquisque*: It is no small matter for every one to know and acknowledge his sinne. So saith *David*, *Who can understand his errors*? Hee who knoweth them, may the sooner avoide them. If any knew a danger, hee could easily flie from it, and goe by it. Our Saviour wept, because *they knew not the day of their visitation*.

Gen 3.

Prov. 28. 13.

Psal. 19. 12.

Luk. 19. 41 44

That a man may know his sinne, it is necessary he be admonished and rebuked; and hee who desireth to attaine this knowledge, must bee content to receive rebukes kindly. Hee must resolve before God to shun the occasions of sinne, and such evill company as allureth him to folly; hee must call to mind what a gracious God he hath offended, what good things he hath lost, how many he hath offended by his example; and addresse himselfe henceforth to leade a holy and religious life according to Gods word.

How to attaine to an acknowledgement of sinne,

The Philosophers thought it most necessary for every man to know himselfe; and in their precepts had this ever, *Nosce teipsum*; Know thy selfe. Then much more it becommeth a Christian to know himselfe; for otherwise hee can never know God in any of his properties. For if wee know not our sinne, how shall we either know Gods justice pursuing us, or his mercie pardoning us. Oh that we knew our selves!

He who knoweth not himselfe, can never know God.

But Satan doth with us, as the Raven doth with the Lambe, it first pulleth forth the eyes, then devoureth it: First he blindeth us, then we follow him. Therefore we should labour upon our soules, that the darkned eye thereof may be cleare, the dimnesse removed, the scales which lie upon them (as upon Saint *Paul*) may fall to the ground; that seeing our selves and our nakednesse, wee may crave to bee covered; seeing our wounds, we may desire to be cured. As also it is the principall part and duty of the Pastors to deale in their Sermons with the people, that they may see their sinnes. *Sonne of man* (saith the Lord to *Ezekiel*) *make knowne to Ierusalem their abhominations.* We flatter the people in their sinne, and use connivence at their wickednesse. We are afraid, and belike dare not light the candle of the Word and bring it to them lying in darknesse, lest they put forth the candle or smite us, who by the light thereof let them see their misbehaviour.

Simil.

Act. 9. 18.

Pastors ought to exhort the people to a sight of their sinne.

[*And my sinne is ever before mee.*] When Satan doth present his baited hooke of sinne to us, he never letteth us see the hooke of Gods judgements: but when wee have swallowed the baite, he never letteth us see any comfort of Gods mercies, but proposeth to our troubled conscience, the flames of Gods wrath, and the terrours of his judgements; as the Prophet saith, *Our iniquities are multiplied before us.*

Satans policie in presenting the greatnes of our sinnes, after we have sinned, to us.

Isa 59. 12

Note the policy of the divel.

And yet we must take deede of the Divels craft, who obscureth from many their sinne, so that they can never repent, for that which they never see or feele. And yet on the other part, hee letteth some see the mountaines of their sinnes, and hugenesse of them, that they see nothing else in God but his justice, thereby to leade them to dispaire, as hee did with *Judas*. But we must not looke with such fixed eyes upon our sins, that we lift not up our eyes to Gods mercie, which is ready to pardon, and to apply to our heart all the sweet promises which wee reade in the Scriptures; so that as feare beareth us downe, faith

faith may uphold us that we fall not. They muſt ever be before us in this world, and be purged by unfained repentance, not that our repentance can expiate them, or pacifie Gods wrath, or (as the fooliſh Papiſts thinke) that we can doe penance for them. For what ſatisfaction can thy humilitie doe, which is imperfect, to ſatisfie the wrath of an infinite God? Vnleſſe his Sonne had intervened by his ſatisfaction, Gods wrath could not have bin appeaſed. The more wee remember our ſinne, and lament for the ſame, the more eaſe get we to our afflicted minds and conſciences, and the more ſenſible ſhall we feele the mercie of God pardoning our offences. Therefore we cannot bee better exerciſed then in an humble confeſſion of our ſinne, and by bitter teares with *Peter* weepe for our offences; which I pray God the Lord may worke in our hearts, that wee may finde that bleſſing upon us, which Chriſt pronounced, *Bleſſed are they who now mourne, for they ſhall be comforted.* Matth 5.4.

The more wee repent for ſin, the more we are eaſed.

VERSE. IIII.

Againſt thee, againſt thee, only have I ſinned, and done evill in thy ſight: that thou maiſt be juſt when thou ſpeakeſt, and pure when thou judgeſt.

THE ancients have ſo farre differed in expounding this verſe, ſome running forth on Allegories, others on farre fought interpretations, that *Lorinus* the Ieſuite numbreth twelue diverſe interpretations hereof; of which, two are moſt agreeable to the words and meaning of the text. The firſt expounds it this way: Howſoever (ſay they) *David* did wrong to *Vriah*, yet it was hid from all men, and onely knowne to God; and thoſe ſinnes are onely done againſt God, whereof none is witneſſe but he only. And ſurely albeit wee would cover our ſinnes from the ſight of the world, there is one witnes, whoſe ſight of them we cannot avoid.

The divers interpretations of this verſe.

Plato affirmeth, that wee ſhould doe nothing in ſecret, whereof wee would bee aſhamed in publike. And *Cicero*, *Ne ſiquidem deos omnes celare poſſumus*, albeit we could keepe it ſecret from all the gods.

The other, whereto I rather incline, is thus: Albeit (ſay they)

they) *David* had offended man, yet it touched him more nigh at the heart the ſinne he did againſt God, in breaking of his law. (by this deede (ſaith *Nathan* unto him) thou haſt given great occaſion to the enemies of the Lord to blaſpheme.) As though *David* would ſay: Though all the world would abſolve me, this is more then enough to me, that I feele thee my judge, and my conſcience citeth me before thy tribunall. Let us have our eyes and our ſenſes fixed on God, and not bee deceived with the vaine allurements of men, who either extenuate or connive and winke at our ſinnes. For God as he is witneſſe to our ſinnes, ſo is hee ſole and onely Iudge, who can puniſh both ſoule and body in hell fire; of whoſe wrath wee ſhould bee more afraid, then of all the kings or tyrants of the world. As alſo wee ſhould bee ſorie that wee have offended ſo gracious a God, who when he might have damned us, yet hath pleaſed to pardon us, and taketh no other ſatisfaction at our hand, but repentance for our ſinne, and faith in his Sonne Ieſus Chriſt. who will not give us into our enemies hand to be deſtroyed, but will ſet us free from priſon, out of his free love. Therefore O ſinner in time be reconciled unto thy Iudge, and take no reſt till thou get aſſurance of his favour. Say with *David*, *Peccavi*, I have ſinned; and God ſhall ſay with *Nathan*, *Peccata tua remiſſa ſunt*, thy ſins are forgiven.

2 Sam. 13.14.

Note. Admire the love of God.

2 Sam. 12.13.

[*Againſt thee, againſt thee onely have I ſinned, and done this evill in thy ſight.*] The ingemination of the word (*againſt thee*) ſignifieth the deepeneſſe of his feeling and griefe, who is the more wounded, the more he findeth the greatneſſe of that malice and goodneſſe whom he hath offended. So it were happie for us, that we could be deepely moved with a conſcience of our ſinne, that out of the deepe places of a contrite heart, wee might redouble our ſighs, which would pierce that fatherly heart if wee could ſhoot up ſuch arrowes to heaven: but we laugh over the matter, not remembring that our laughter ſhall bee turned to mourning.

Luke 6.25.

This alſo ſerveth to convince ſuch miſcreant Atheiſts, who can in generall ſay, God forgive us, we are all ſinners, as it were excuſing their ſins, whereas they are never touched at the heart with ſorrow for them. They feede their fooliſh humours with a cloake of the multitude that ſinneth, *quaſi patrocinium erroris ſit multitudo peccantium*, as though the multitude of ſinners

ſhould

should be a defence of error saith *Augustine*. Hell is spacious and large enough, having all the dimensions, which will contain all the divels and their children, if they were more in number then they are.

[*That thou maist be just when thou speakest, and pure when thou judgest.*] By this it is cleare, that the justice of God shineth most in mens soules, and his truth in their lies. As though he would say: Because I have sinned so grievously, and have committed such wickednesse, that thou canst not be blamed of unrighteousnes, though thou shouldst punish me most rigorously, for I have deserved worse then I have suffered.

But because the Apostle *Paul*, Rom. 3. 4. would seeme to turne this text to another sense, we shall reconcile them easily. For the Apostle seeing the Iewes to bring the Testament and covenant of God in slander, as though he had bin the cause of their ruine, by casting that upon themselves, hee freeth God of their fall. But *David* here vindicateth Gods justice, laying all the cause on himselfe. Whereof we gather, that if any evill come to man, the cause of it is to be found in himselfe; and not to be cast on God. A reconciliation betwixt this place and that of Rom. 3.4.

But out of this, that *David* confesseth God to be just when he judgeth, wee learne first, that God (as *Abraham* said) is the just Iudge of the world; and albeit he hath reserved a generall judgement after this life, as *Augustine* saith, yet he hath a particular judgement upon men in this world, both Elect and Reprobate; *judicio non semper manifesto, semper tamen justo*, not alwayes by a manifest, yet alwayes by a just judgement. Hee erecteth a Tribunall in mens consciences, hee summoneth the party, accuseth and convicteth him. This Judgement is by his Word and Spirit. For every mans worke shalbe manifest as by the fire. For the fire both letteth them see their faults, & burneth up their drosse. As also hee punisheth them in the sight of the world, and in their posteritie, as hee did as well to *David* as to *Saul*; for he said, that blood should not depart from his house, and so it came to passe. Therefore let not men, although the best Christians, thinke to escape the censure of his justice; yea, what ever hee doth, wee must say, *God is just in all his workes*. Gen 18.25 God hath a particular judgement in this world. 2 Sam. 12. 10 Psal. 143. 17

Next, he *is pure when he judgeth or trieth*. We may be assured, God will put us to tryall, by affliction, persecution, God will put men to triall.

ſickneſſe and povertie. Then men will be made manifeſt, the hypocriſie of many will be detected. For as the wind is appointed to try the corne, the fire to try the gold, the floods to try houſes builded upon the rocke and ſand: ſo ſhall the day of the Lords triall diſcerne thoſe who have but a ſhaddow of religion, and ſhall appeare ere it bee long, as it is begun already. But God is *pure* in his tryall, hee knoweth the one from the other already, but he will have men ttying and knowing them. *Abraham* was tryed in the ſlaughter or offering of his ſonne, and his faith was approved; ſo was *Ionas* tryed, *Iobs* patience, and *Peters* weakneſſe. In all theſe tryals God was *pure* and free of any injury done to any of them; for they were knowne to bee but men, although Prophets and Apoſtles. And it is no marvell though at this time in the tryall of the Church, many bee found to be but men, God is not to be blamed, *he is pure when he trieth*.

Simil.

Gen. 22. 12.

Ionah 2.

Note.

Rev 3. 10. 1. Pet. 1 7.

And ſeeing triall is prophecied to be not onely in the Church of *Philadelphia*, but alſo in all the earth, which is called *the houre of tentation*, or a *time of fiery triall*, either by hereſies, ſchiſmes, or defection from the truth of God, or by bloodie perſecutions of Gods Saints and his Church, (as all Europe hath experience this day;) what ſhall we doe but keepe Gods word, poſſeſſe our ſoules in patience, ſuffering the reproches, calumnies, cruell dealings, yea all that the devill and his children can doe to us. If we bee tried by fire, let us bee found gold; if by water, let us abide in the Arke and in the Apoſtles boate; and be found ſurely built upon the foundation which the Apoſtles laid, even Chriſt: if by the aire and winds, let us be as wheate and not chaffe. If finally by the earth and earthly allurements, let us be found to have our converſation above, the time of triall is come already.

Note.

Yea in all our trials how great ſoever, whether inward in our conſcience, or externall in our bodies (nay if even our bodies were given to the beaſts of the earth, and ſoules of heaven, yet) doe wee juſtifie God as being pure and without fault. In the beſt of us all there is cauſe why wee ſhould bee tried, in him no blame though he doe trie us.

In all our trials, externall or internall, God is pure.

VERSE

VERSE V.

Behold, I was borne in iniquity, and in ſinne hath my mother conceived me.

THis is the fourth reaſon, by which hee would move God to forgive him. That our nature from the very originall is corrupted, and from the ſeminarie and fountaine of our conception polluted. For from our mothers wombe, wee being nothing but ſinne. And ſurely we cannot throughly acknowledge our ſinnes, unleſſe wee condemne our whole naturall powers and faculties of uncleanneſſe. So the knowledge of this one ſin, bringeth him to the examination of his whole life, till he find nothing in himſelfe but ſin. For if the fountaine bee poiſoned, what will the ſtreames be that flow from it? If we would looke backe to our originall ſinne, we might have cauſe the more to lament our actuall ſins, as poiſoned ſtreames flowing from ſuch a fountaine.

Actuall ſinnes are as ſtreames which proceed from originall ſinne which is the fountaine.

So ſoone therefore as our conſcience accuſeth us of any one ſin, we ſhould call to remembrance the whole courſe of our life, that it hath beene nothing elſe but a continuall ſinning againſt God; that thus the laſt putting us in mind of the firſt, wee may not be content to repent and aske pardon for one, but for all. A ſicke man having obtained health, doth remember how long he was ſicke, whereby for the preſent hee both conſidereth his owne frailtie & Gods mercy in delivering him, as alſo encourageth & animateth himſelf againſt the time to come, by remembrance of former mercies obtained. Happie were wee if wee would begin to remember our miſeries and Gods mercies.

Let the remembrance of one ſin put us in mind of all the ſinnes we have committed. *Simil.*

Lorinus the Ieſuite to *ecce* addeth *enim*, which he confeſſeth is not in the Hebrew veritie, and that Saint *Ierom* hath forgot it, yet maintaineth that it is rightly put in, to give force to the words *of his ſinne*. See the Sophiſt, who granteth the Scriptures, and yet would empaire their credit: as though Gods Spirit were not wiſe enough, and the ſenſe could not hold without *enim*. The like doe they in theſe words, *Hoc eſt corpus meum*, they added *enim*, and ſay, *Hoc eſt enim*, which is not in the Scriptures, and were altogether againſt grammer. In a word, they alter and change the Scriptures as they pleaſe,

bringing in their *enim* as a particle of reason, which carrieth with it no reason.

Man no sooner beginneth to live, but hee beginneth to sinne.

Ye see then what the miserable corruption of our nature is, so soone as we take life, begin to sinne. An infant of one day, is not cleane before God. The masse whereof we be formed, is filthy and sinfull; and so much the more filthy, seeing it is possessed with a soule uncleane and polluted. *The cogitation of mans heart is onely evill continually. God knoweth our mold.* We *erre from the wombe.* And albeit marriage be a *bed undefiled*, by reason of the institution, yet in some measure concupicense and lust polluteth the ordinance which is most holy.

Gen. 6. 5
Psal. 103. 14
Heb. 13. 4

Children have originall sin.

It followeth that children are not free of originall sinne: for then why should they be baptized; and why should they die, as many doe daily?

Objection.

But it may seeme wonderfull and strange, that children who can neither doe, thinke, or speake evill, should be culpable? I answer by another question; what is the reason that a yong Fox newly whelped, doth not slay a Lambe? Is it not because it lacketh strength, and is not come to that maturitie to execute its inclination, which is naturally cruell? So are infants naturally inclined to sinne; and therefore so soone as they can think any thing, speake or doe any thing, it is evill, as daily experience teacheth. And therefore it becometh Christian parents to take paines to amend that which is deficient and imperfect by nature in their children, by art, instruction and correction. That as wilde beasts are tamed by the industerie of men, and barren grounds have become fruitfull by labouring and manuring; so evill natures may bee corrected by god education.

Solut.

Simil.

Parents should take care to amend by good education that which is deficient in their children by nature.

See also out of this, that originall sinne is sinne, and offensive to the law of God, and the roote of all other sinnes: that the most secret thought of our heart is sufficient to condemne us, if God would deale extreamely. Which impugneth that divillish and erronious doctrine of some, who thinke that the first intentions and thoughts are veniall, if consent come not with them. Our Lord saith, that *whosoever seeth a woman, and lusteth after her, committeth adulterie*, and is as culpable before God as if he had sinned with her. But that concludeth not, that the motion is not sinfull, to which such a wicked consent is added; the greater sinne cannot excuse the lesser. Therefore

Simil.

Originall sin is sinne.

Mat. 5. 28

we

we must goe with *Elizeus* to the fountaine, and cast in salt into those rotten and stinking waters, that they being purified, all the streames flowing therefrom, may be also cured. 2 Kings 2.20

This parentall sinne, hereditarie, radicall, the leven of the primitive corruption, the law of the members, naturall and generall to all mankind, cannot be taken away, but by the conception and nativitie of Christ. *Note.*

But here ariseth a question, how parents, both being Christians and received in the covenant, can beget sinfull children? I answer by a familiar similitude; the seede, when it is sowne, is made as cleane as the art and industrie of man can doe it, and yet ariseth with a roote, stalke, blade and beard; the cause is not in the sower, the force lyeth in the seede: so in that the parents are purified, they have it of God; what the childe hath, he hath by nature, which either must be repaired by grace, or he must perish. *Adam, Noah, Samuel, Eli, David, &c.* Although they were godly and religious men, yet had naughtie and wicked children; which sheweth unto us, that religion and godlinesse cometh not by nature, but by the free grace of God. *Objection. Answer. Simil.* Godlines cometh not by nature but by grace.

I omit those vaine and idle questions *de originali peccato*, which the Papists too curiously propound, and may bee very easily answered, lest it should breed errors in your mind, which ye never dreamed of.

[*And in sinne hath my mother conceived me.*] The word *jechematin*, signifieth properly *calefacit*, warmed mee in her wombe, fed or nourished me, referring it to the action of heating and feeding the childe in the wombe nine months. Wherin the greatnesse of Gods worke is to be seene, who so miraculously can preserve the infant in such an obscure place, so compassed with the interiour parts. Yet even there in that poore creature there is sinne, albeit he be ignorant of it. So hee hath a burden when hee feeleth it not, and lyeth wrapped with all miseries, and thinketh himselfe then to bee in a best case; for when he commeth out of the wombe, with great paine to his mother, and difficultie to himselfe, hee weepeth poore soule because he is come to sorrow.

Ezekiel maketh mention of a child new borne, whose navill was not yet cut, neither salt put in it, nor washed, lying miserably in the pollution of nature; which representeth to us our Ezeck. 16. 3 4.5.6

naturall filth in ſinne, that neither are wee cutted away by the knife of the ſpirit from our originall corruption, neither waſhed by the blood of Chriſt from our naturall uncleanneſſe, neither ſalted by the ſalt of the word; and if it were not by Gods grace, and care of our ſpirituall parents that we were helped, we would never live, but die and periſh in the filth wherein we have beene conceived and borne. There is no beaſt which nature hath not taught ſome meanes to helpe it ſelfe, as ſome have naturally skins, or haire & wooll to defend them from injuries, we have none. In a word, man were undone if he were not ſupported by the grace of God. We may weepe, we have no more; and would God we could ſpiritually crie and mourne, that the Lord hearing our weeping might pitie and helpe us.

Man were utterly undone, if hee were not ſupported by the grace of God.

But becauſe ſo many worthy writers both ancient and moderne, Papiſts and Proteſtants, have written largely of this place, and I muſt ſay, *Sum minimus omnium*, I ceaſe to write any more hereof, leſt I ſhould repeate that which they have already obſerved.

Verse VI.

Behold, thou loveſt truth in the inward affections: therefore haſt thou taught me wiſedome in the ſecret of mine heart.

THis is the fift argument which he uſeth perſwading God to forgive him, taken from the ſinceritie of his repentance that it was not counterfeit or diſcembled, which could not but bee very acceptable to God. For in all the actions of religion and parts thereof, there is nothing more pleaſing to him then ſinceritie and uprightneſſe. He cannot abide hypocriſie and diſſimulation. It is a mocking of God to looke up with our eyes, to heaven, to bow with our knees, to fould our hands, to knock on our breſts, if we want upright neſſe & ſoundneſſe of heart. We muſt ſerve God in faith, love, repentance, humilitie, unfainedly from our heart, as true *Nathanuels*, in whom there is no guile.

Hypocriſie in religion is a mocking of God. Iohn 1.17.

The parts of this verſe are theſe: 1 who loveth, *Thou.* 2 where and what hee loveth, *truth in the inward affections.* 3. the conſequent following upon this love, *therefore haſt thou taught me wiſedome in the ſecret of mine heart.*

[*Behold.*] Before he enter on any of theſe, he uſeth the particle

ticle of admiration *Behold*; which hee never useth but in some remarkeable matter, thereby the more to raise us up to the contemplation of such great matters to be told, as, *Behold how good and how comely a thing it is, brethren to dwell even together.* Psal. 133. 1. And, *Behold the Lambe of God, that taketh away the sinnes of the world.* Iohn 1. 29. And this he doth, that hee might move God, that as he beheld his miserie, being conceived and borne in sinne, so he might behold his sincere and unfained repentance. And this is the happinesse of man, when God beholds him mourning, as he beheld him sinning. This second sight is as delightsome to the Lord, as the first was tedious. So God seeth all our sinns, as he seeth our repentance. Sinne not because he seeth thee, but repent unfainedly, that hee may take pleasure in beholding thee. *Note.*

[*Thou lovest*] The person who loveth, is God. The Creator becommeth a lover of the creature; even God becommeth a lovet of his image in man. Doth hee then love? Above all things let us seeke to depend upon this his love. In our religion we should travell to know what he loveth most, what hee respecteth most, what best pleaseth him; for otherwise wee lose our time in his service: hee loveth sincerity best, and that wee should present to him. We enquire what every man loves best, and we frame our selves to seeke after it: then I beseech you, among the rest, search out what God loveth best, seeke after it, and present it to him; and if their were no other argument to move us to sincerity, this may be sufficient, because God loveth it. Love that which God loveth, hate that which hee hath; love sinceritie, that he loveth; hate hypocrisie, that he cannot abide. God above all things loveth sincerity.

[*Truth.*] *By truth* is meant sinceritie and uprightnesse in Gods service; when we doe not glose with him by faire words and shewes: he loveth not shadowes but substances, no colous or covers, but the body it selfe. For he pierceth with his eye to the lowest part of the heart, and stayeth upon the outward not of mans actions, howsoever plausible to man. He looketh not as man looketh. 1 Sam. 16. 7.

In every action of religion, let us remember to keepe sincerite. Who would desire to bee called rich, if he want riches; esteemed valiant, if he have not strength? and shall we thinke it sufficient to be called religions, and not to be so? Better to be rich, Better to be religions, then to be thought religious.

Better to bee religious, then to be thought religious.

rich, then to be called rich; better to bee religious, then to bee thought or called religous.

John 14.6

God loveth truth as he hateth all falſehood; for *he is truth. Ego ſum veritas, via & vita.* He loveth truth in our *profeſſion*, truth in our *civill life*: Truth in our profeſſion, is that which he hath commanded in his word; truth in our civill life, is that agreeth with the dutie of civill converſation, without fraud, deceit or guile, which is different from Gods nature, and reſembleth the divell who is a deceiver.

Truth in profeſſion and in converſation required.

[*In the inward affections.*] It is not a ſuperficiall or ſcroofe-worſhip which God regardeth. For *Cains* ſacrifice outwardly was as pleaſant as *Abels*; but God looked to their hearts, accepted the one, and rejected the other. God above all things craveth the heart: *My ſonne give me thine heart.* God will bee worſhipped in ſpirit and veritie.

Gen 4.18

Pro 23.26

Ioh.4.24

[*Therefore haſt thou taught mee wiſedome in the ſecret of mine heart.*] He amplifieth his ſin by this circumſtance, that hee did it not as an ignorant, but as one who was enlightned with knowledge; and beſides he had private informations and inteligence from God in his heart, and taſted of the heavenly doctrine, yea, it was rooted and fixed in his heart, yet like a bruite beaſt he was carried to that filthy luſt, and ſo was inexcuſable, and ſquenched the light of the Spirit which hee had received. Hee had informations given by God, but he had not grace to follow them, which ſo much the more made him inexcuſable, that he was taught, and would not obey. So Chriſtians ſhall not periſh for lacke of information, but becauſe they doe not obey the warnings which they get. This age hath heard many leſſons, and God hath manifeſted his whole will unto them; but becauſe they obey them not, their knowledge ſhall augment their paines. God he muſt be our great Doctor and Teacher, we muſt be *Theodidactoi*, taught of God. Neither nature, learning, experience, practiſe, or age can teach us wiſedome, onely God's word muſt teach us.

Chriſtians periſh not for want of information, but even for contemning the warnings they get.

God muſt teach us.

Nature prevailed among the Philoſophers, but that never led them to God. For all the principles of our faith are contrary to nature, ſenſe and reaſon. What is more againſt naturall reaſon, then the points of our religion: God was made man; a Virgin hath borne a childe; a crucified Man ſaved the world; a dead man aroſe, &c. in theſe and ſuch we muſt be taught from above of God.

God

God he teacheth by the ministery of his word, which whoever contemneth, refuseth the meanes of his salvation; but that ministery will not be sufficient without divine inspiration. *Paul may plant, Apollo may water, but God giveth the increase.* God teacheth by the ministrie of his word. 1 Cor. 3. 6.

Bellarmine translateth the Hebrew word (which he granteth signifieth *Abscondita*) *incerta*, and so doth *Lorinus*; those doubting Doctors would have the mysteries of the Scriptures uncertaine and doubtfull. *Note.*

There is great diversity of judgements among men what is true wisedome; but if ye would enquire at the wisest man that ever lived, he will tell you that having examined all things under heaven, he found all things to be but *vanitie and vexation of spirit*; and that true wisedome consisted only *in the feare of God* and *keeping his commandements*. *The feare of the Lord is the beginning of wisedom*; all other wisedome is foolishnesse. The feare of the Lord is true wisedome. Eccles. 1. 2 Pro. 15. 33

VERSE. VII.

Purge me with hyssope, and I shall be cleane: wash me, and I shall be whiter then snow.

HE is not contented simply to crave pardon once or twice, but many times; yea he multiplieth his suits by metaphors, allegories, and such borrowed speeches, signifying how deeply hee was wounded with his sin, that hee would have himselfe assured and confirmed in the remission thereof: and now hee borroweth a similitude from the washings and purgations used in the Leviticall law, desiring that God would looke on his miseries, who was a leprous man by sin, and a filthy polluted sinner, that he might be washed in the blood of Christ, prefixed by the Mosaicall washings.

[*Purge me with hyssope.*] There is made mention of hyssope, in three places: First, in the 12. of Exodus, at the institution of the Passeover, where the blood of the Passeover, where the Lambe was appointed to be sprinkled upon the doore cheekes with a bunch of hyssope bound with a scarlet lace, all having their spirituall significations. For the blood no doubt signified the blood of that undefiled Lambe, shed from the beginning of the world. The hyssope, the instrument applying his blood, even faith. The scarlet lace, the communion of the Saints, who are Three times made mention of hysop. Exod. 12. 22

Col 3.14. bound by love *the bond of perfection*, & sprinkled with that same blood to the remission of sins. And so the blood which washeth, faith which applyeth, and the lace that coupleth, are all one; Christ by faith & love received to the purgation of al Christians

The second place, *Levit.* 17. is the purgation of the Leper, wherein the blood of the sparrow, the bunch of hyssope and the scarlet lace are likewise mentioned, and differeth nothing but in this, in the first was the Lambe, here the Sparrow, which is all one: for even as the Lambe is among beasts, so is the Sparrow base and simple amongst fowles; to which *David* compareth himselfe, *I am as sparrow on the house top sitting alone*: so we must be sprinkled with his blood, which being contemptible to men, was acceptable to God.

Psal. 102.7.

The third was, *Numb.* 19. about the red Cow, which must have hyssope dipped in the blood thereof. And Christ is compared to the Cow or fat calfe, which being in so great a price with the Father, was given to death for the salvation of our soules.

Wherein hyssope representeth Christ.

The hyssope hath many things wherein it representeth Christ very nigh: for first it is obscure, humble and abject; so that *Salomon* is said to have written of all trees, from the Cedar the higheste tree, opposed to the hyssope springing out of the wall, that is to the basest and most common: growing amongst stones, not through mans industry planted, as other trees are. So Christ in whom we beleeve was contemptible, a worme, not a man dispised, in him was no beauty, with him no riches or earthly honours, which make men come in credit and account.

1 King. 4.33.

1.

Psal. 22.6.

2. Next, the Hyssope is bitter and sowre, not pleasant to the drinkers: so the crosse of Christ, by which our affections are mortified, is very odious to the flesh, and agreeth not with its taste. His crosse is therefore a stumbling blocke to the Iewes, and folly to the Gentiles.

1 Cor. 1.23.

2.

3. Thirdly, albeit it be sowre, yet it is most wholesome: so albeit the doctrine of repentance (wherein we are taught to run out of our selves & to take hold on Christ) bee irkesome & unsavoury to the flesh, yet it is wholsome to the soule. Naturall men esteem this doctrine to be an enemie to them, which would slay their corruptions & lusts. Medicine, which at first seemeth bitter, afterwards becometh more comfortable: so the doctrine which

Similie.

3.

which is salted with salt & hyssop, is fitter for us then that which is sweetned with hony; for hony was never appointed to be used in the Lords sacrifices, but salt, *omnis victima sale salietur*. Mar. 9. 49.

Cyrillus observeth in the hyssope an hot operation; so grace maketh us fervent in the spirit. An observation of *Cyrillus* concerning hyssop.

Moreover, hyssope purgeth the lungs, phtiriasis, tests, nourisheth the native colour of the bodie, killeth filth and vermine growing on man, cureth the bites of serpents, provoketh appetite, sharpeneth the sight, is enemie to fevers; of which it is written, The properties of hyssop *Plin. lib* 20. *cap.* 4.

Parva calens, pectus purgans, petrosa striatrix
Ius sapidat pleura congrua, spargit aquam.

So grace is hot by charity, purging by contrition, spitting forth by confession, seasoning the body by temperance, saving the soule and inward parts by application of Christs blood, which being drunken purgeth our pluriſie and bloodie eyes.

Then seeing all these diseases are in the soule of man, are we not much beholden to God, who hath made one salve to cure all our sores; the blindnesse of our mind is removed by the water of his blood; the foule corruptions of our heart are evacuate and dissolved, that we spit them forth: our coldnesse is warmed, our fiery fevers and inflammations quenched, our spirituall vigour and colour is restored, which wee lost by sinne. The hyssop of Christs blood a medicine for all our corruptions.

[*Wash me, and I shall be whiter then the snow.*] He acknowledgeth that none in heaven or earth is able to purge him, but God onely: He hath that fountaine in his owne garden; hee will communicate the glorie of our redemption to no other. For by this washing is meant the washing of justification & remission of sins; that as creation belongeth onely to God, so redemption by Christs blood. Wo to them who leaving the waters of life, seeke water elsewhere out of rotten cisterns. What meant washing.

Then seeing it is the proper worke of God to wash us, let us goe to the laver of Baptisme, that there we may be once washed, and after, daily pray, that he may wash our feet by sanctification.

[*And I shall be whiter then the snow.*] He perswadeth himselfe of a full purgation by Christs blood. Though I were as blacke as the Moore, yet shall I be white as snow. Nothing can blot out our sinnes but this blood. If we would wash our selves with

Esa 64.6 snow waters, *our righteousnesse* shall be *as a menstruous garment*. What is all the righteousnesse of man, but an abhomination before God? Yea Christ himselfe if he had bin onely man, could not have bin able to satisfie the Justice of an infinite God; hee must be God himselfe, and it is called the *blood of God*.

Act.20.28

Objection.

Answer.

But how shall we be whiter then snow? I answer; our estate is more perfect and surer by Christ, then it was by nature in *Adam*; forasmuch as wee have our perfection by Christ, which cannot faile or alter; and it is the perfection of God which belongeth to us: so that wee stand not before God as men, but as gods before God, being covered with his perfect obedience who is our Redeemer, *God blessed for ever*. So there is no cause why we should feare or dispaire, seeing wee are cleansed perfectly, if wee beleeve and be sanctified. Let us put on Christ, whose garment is white as snow. And his Church is made white in him, *Who is this that commeth up white?* λαλεωκαιθε μεμη, *Cant*. 8 5. And the Bride hath white garments, made white in the Lambes blood.

Rom. 9.5.

Mat 17.2

Apoc.7.14

The proper office of the holy Spirit is to wash us, and purifie our conscience by Christs blood, lest our filthinesse keepe us backe from accesse to God. *And this ye were* saith the Apostle, *but ye are washed, ye are sanctified, ye are justified in the name of the Lord Iesus, and by the Spirit of our God*. And againe, speaking of the Church, *that he may sanctifie her, purging her by the washing of water, by the word, that he may make the Church glorious to himselfe, not having spot or wrinkle, or any such thing, but that shee may be holy & blamelesse*. So, it is the onely worke of God to sanctifie his children and make them cleane.

1 Cor.6.11

Ephes.5.27

Doctrine.

Iustification and sanctification goe together.

Finally observe, that justification and sanctification are undivided companions; whomsoever the Lord washeth by the hysop of his Sonnes blood, hee also sanctifieth by his Spirit. Studie therefore to get holinesse, without which none shall see God. Let *holinesse to the Lord* be written on your brests. Holinesse becommeth the house of God. *Be holy as I am holy*. For what fellowship can the most holy God have with uncleane and prophane people? This miserable age studieth to attaine to knowledge, but not to sanctification. Let Atheists call you what they please, studie you to puritie of life. A true Christian will make more conscience of an idle word or filthy thought which suddenly arise in their hearts, and will correct the same more

Heb.12.14

Exod.28.36

Psal.93.5

Leuit.20.7

Many study to attaine to knowledge, but not to sanctification.

Note.

more sharply then those leud miscreants will, their adultery and the worst actions they commit.

VERSE VIII.

Make me to heare joy and gladnesse, that the bones which thou hast broken may rejoyce.

HAving craved before remission of sinnes, now he beggeth the fruite which followes upon the same, that is, *joy and gladnesse*, which is one of the fruits of the kingdome of God, and marks of Gods children.

This joy which he craveth, necessarily presupposeth a sorrow which he had for his sin. For as repentance can never want sorrow, no more can remission want joy. So that joy springeth out of the bitter roote of sorrow. And the greater sorrow we have, the greater shall our joy be. The deeper thy griefe is the higher shall thy comfort be. Ioy proceedeth of sorrow.

He doubleth joy and gladnes both of soule and body; he will not be contented with some one or two consolations, but will have them to be multiplied; that as his tribulations did increase, so his comforts in Christ Iesus might be enlarged.

As a Christian is the most sorrowfull man in the world, so there is none more glad then hee. For the cause of his joy is greatest: in respect his misery was greatest, his delivery greatest, therefore his joy greatest: from hell and death is he freed, to life in heaven is he brought. What can make men more glad then this, if he will beleeve. No offers can satisfie the mind of a prisoner appointed to death, unlesse his remission be proclaimed and given him: so all the joyes in the world will not satisfie a conscience, till he heare that his sins are forgiven him. This joy *David* compareth with the joy of worldlings who rejoyced in their corne and wine, and saith, that he had *more joy then they* had, and more peace of conscience. Of all men a Christian hath most cause to rejoyce. *Simil.* Psal. 4. 8

This joy eateth up all false joyes that men have in sin, as the rod of *Aaron* did the rods of the *Aegyptians*. For it is not possible that men can have both joy in God and godlines, and in sin; for the one will ever quench the other, as water doth fire. True joy eateth up false joyes. Exod. 7. 12.

Nothing can alter this true joy.

All other joyes will alter, whatſoever they be; but nothing can take this joy from us. Not tribulation; *we* rejoyce *in the* midſt of tribulation. Not death; no paine, nor hatred of men,

Acts 5.41. nor perſecution, all theſe rather increaſe it. We rejoyce with the Apoſtles, that we are thought worthy to ſuffer for the word of God.

Why doe worldlings call us melancholicke perſons, and too preciſe, that we cannot away with an idle word, much leſſe an ungodly action? let them ſay what they pleaſe, we ſay as Chriſt ſaid to his diſciples, that as *he had meate they knew not*, ſo we *have*

Iohn 4.32. *joy that they know not of.* That which is thy joy, O hypocrite, that is my ſorrow. I laugh (with *Democritus*) at that, for which

Democritus laughed and *Heraclitus* alwaies weeped.

thou weepeſt; I weepe (with *Heraclitus*) at that, whereat thou laugheſt. *Woe to them that laugh, for they ſhall weepe. Howle yee*

Iam 5.1. *rich men*, ſaith the Apoſtle.

[*Make me to heare.*] The perſon from whom he ſeeketh this

Doct.

Spirituall joy proceedeth from God.

joy, is God: *make mee to heare*, ſaith hee; whereby hee would teach us, that this joy commeth only from God; it is he who is the fountaine of joy and all pleaſure, for *all good things*

Iam.1.17. *come from above.* Naturall joyes proceed from a naturall and fleſhly fountaine, ſpirituall joyes ſpring only from God: ſo he who ſeeketh thoſe joyes beneath, ſeeketh hot water under cold

Iohn 1 46. ice. *Can any good thing come out of Nazareth?* can any grace come from a graceleſſe ground?

The inſtrument by which he ſeeketh joy to be conveyed to him, is the hearing of that word, *Thy ſinnes are forgiven thee.* There is none other ordinary meanes by which God will work or ever hath wrought joy to the troubled heart, then by his word preached by the mouth of his ſervants, and beleeved by

The word of God is the cauſe of this joy. Act.16.14. Mat. 11.15. Pſal 40.6. Mat.3.17.

Chriſtians. *Faith commeth by hearing. God opened the heart of Lydia. He that hath eares to heare, let him heare.* Preaching of the word is a neceſſary inſtrument by which ſpirituall grace is conveyed into our hearts. God craveth this often in the old Teſtament, that we ſhould heare his voyce. And *David* confeſſeth, that God had opened his eare. God from heaven ſaid, *This is my beloved Sonne, in whom I am well pleaſed, heare him.* If then yee give an obedient eare to Gods word, ye may be aſſured of this joy wrought in your hearts, after yee have beleeved the comfortable promiſes of ſalvation in Chriſts blood.

What

What thinke ye then of Atheiſts, who will not heare the word but for faſhion ſake, calling thoſe too holy who will heare two Sermons on one Sabbath; or of Papiſts, who will no waies heare the word, which may bee the meanes of their converſion. Woe to the one and to the other. And becauſe they have refuſed to heare him, of whom they may receive comfort and inſtruction; Therefore the Lord ſhall refuſe to ſpeake to them any longer, unleſſe betimes they repent. Againſt Atheiſts and Papiſts lothing the word.

[*That the bones which thou haſt broken may rejoyce.*] The effect which hee hopeth to receive of thoſe glad tidings, is a reſtitution of his firſt eſtate; wherein he found himſelfe wonderfully broken by his ſinne and affliction, and hopeth to bee reſtored by remiſſion and pardon thereof. Where he ſpeaketh of *the bones*, he would let us to underſtand, that there is no ſtrength of nature able to reſiſt the ſtroke of Gods juſtice. For if hee beginne to fight with us, wee are unable to reſiſt. The bones are very hard, and the ſtrength of man ſtands in them; but if God bring the hammer of his wrath, it ſhall be as yron and ſteele to cruſh them in peeces, being but as pottersveſſels. No ſtrength in man able to reſiſt the ſtroke of Gods juſtice.

[*Which thou haſt broken.*] The forme of Gods curing, hee firſt woundeth, and then healeth. He cureth none but thoſe whom his hand hath pierced; and he who woundeth, can beſt cure the wound. And in this God differeth from man: for man woundeth, but hath no care to cure; but when God inflicteth a wound on his children, hee hath a preſent remedie appointed to cure the ſame. Let us therefore be content to be under his hand, who for ſufficient cauſes croſſing us, is ever ready to comfort us in Ieſus Chriſt. God cureth none but thoſe whom he hath wounded. Man woundeth, but hath no care to cure; God woundeth and seeketh to cure.

[*May rejoyce.*] By this hee letteth us ſee, what would bee the effect of his deliverance, even to burſt forth in the praiſes of his God, by his words, by his actions, by his writings. Which ſhould teach us, that in trouble, either ſpirituall or temporall, wee ever have this the principall end for which we deſire to be delivered, that wee may praiſe and glorifie God. Let thy deſire to be delivered from trouble be to glorifie God.

VERSE

Verse IX.

Hide thy face from my ſinnes, and put away all mine iniquities.

NOw hee reneweth his former ſuite of the remiſſion of his ſinnes, ſhewing how earneſtly he deſired the ſame. Hee is not content once againe to cry for pardon, but many times. For he thought otherwiſe of his ſinne, then wee doe of ours, it touched him at the very heart. In this verſe he uſeth two ſimilitudes; one, that God would turne away his face from his ſinnes; next, that he would blot out all his iniquities.

God cannot ſee ſinne in his children.

[*Hide.*] The firſt ſimilitude is taken from men, who will hide their face from that which they deſire not to ſee. And it is certaine, God is in every place, and ſeeth every thing, but he cannot ſee the ſinnes of his elect children; for that intervenient righteouſneſſe of Chriſt will not ſuffer him to ſee any filthineſſe in his children. *He ſeeth no iniquitie in Iacob*, ſaith *Balaam*. For as a red or blue glaſſe being ſet before our eyes, what ever wee ſee through it ſeemeth to be of the colour of the glaſſe: ſo God looking through Chriſt to us, all his righteouſneſſe ſeemeth to bee ours, and we are of his colour.

Num 23.21

Simil.

Vſe.

In the meane time, let us not ſin becauſe hee hideth his face from our ſin: for if we abuſe the riches of his bounty, wee ſhall appeare in our owne colours.

[*And put away all mine iniquities.*] To blot away, preſuppoſeth an hand-writ of the law againſt him, wherein his name was put in the count-booke, which cannot be done away but by the blood of Ieſus Chriſt.

[*All.*] Ye ſee that one ſinne putteth him in mind of many thouſands: and hee is not contented to be acquitted from one, unleſſe he bee acquitted from all. Call to mind all the ſinnes of thy life; be not at quiet till thou getteſt a generall pardon for them all, which is to be purchaſed by Ieſus Chriſt. Be afraid to adde new ſinnes to thy old. *Bleſſed is he that feareth continually.* Doe as *Ezekiel* did to the wall of the Temple, dig once, twice, thrice, and trie thine heart; the more thou diggeſt, the more abominations ſhalt thou ſee in that place which ſhould have bin a Temple to God.

Pro.28.19
Ezech.8.8

Verse

VERSE X.

Create in me a cleane heart, O God: and renew a right spirit within me.

DAvid hath prayed already for the remission of his sins, and hath doubled over that petition eight times; now hee carveth new benefits, of sanctification, of the holy Spirit, of joy, &c.

In all his petitions he prayeth for spirituall things; he seeketh first the kingdome of God. He prayeth not for the health of his bodie, but for the health of his soule; he craveth not to be rich temporally, but spiritually in God. Those are sensuall, who being fallen in trouble, crave no other thing then to be delivered from their present paine, never seeking to bee reconciled of God.

Those are sensleſſe of trouble, who seeke to be freed of the paine, though not reconciled to God.

Next, he seeketh great things; for he is a great God, who according to his greatnesse can bestow ample gifts, as the Ocean plentie of water. It stood not with *Alexanders* honour to propine *Diogenes* with a small gift. We bring small vessels to God, a weake faith, although we have great neede; we think that he is not able to give great things Our Saviour Christ could worke no miracles among them, because of their infidelitie. The Gentleman on whom the King leaned, died, and was troden under foote because he beleeved not the Prophet.

God as he is a great God, bestoweth great gifts.

Mat. 13 58

2 King. 7.17

Thirdly, hee sueth importunately; and beggers ever speede best at Gods hand. The Prophet *Elizeus* reprooved King *Ioas* that he shot onely three arrowes forth of the window; for if he had shot six or seaven times, he might have utterly subdued the *Aramites*. Let us then pray instantly and importunately unto the Lord, and we may be assured he will heare us.

2 Kings. 13.19

He prayed before for remission of sinnes, and now he prayeth for the Spirit of sanctification, an inseparable companion as of the other. For you can never be assured that you have received pardon for your sinne past, unlesse Gods Spirit hath given you a care to live holily in time to come. Shall you bee washen even now, and after puddle your selfe in the mire? Not possible that ever Christ will bestow his blood to wash any, whom he denieth to sanctifie by his holy Spirit.

Sanctification followeth remission.

[*Create in me a cleane heart, O God.*] The worker, *God*;

the ſubject, *in me*; the worke it ſelfe, *create*; the workmanſhip, *a heart*; the qualitie, *a cleane heart*.

God muſt worke our ſecond creation.

[*O God.*] As in the firſt creation a man is a meere patient, and hath no hand in it, but God by the parents worketh it: ſo God worketh the ſecond creation by his Miniſters. There is no free-will or pr paration to grace, or foreknowing godlineſſe, as the hereticall Ieſu ts doe affirme. Worke the worke thy ſelfe, and take the praiſe to thy ſelfe, O Lord.

Man muſt be twice borne: and his ſecond creation is more excellent then the firſt.

[*Create.*] A man muſt be twice borne before he can enter into heaven. As he is made to the ſimilitude of the firſt *Adam*, ſo muſt he be made to the ſimilitude of the ſecond *Adam*; and the re-creation or regeneration is more excellent then the former. For in the firſt, man was wrought out of clay; but in the other, God worketh grace out of ſin. What harder to worke upon then the duſt? Next, hee breathed in the dead bodie a ſoule; but here he breatheth in the holy Spirit into mans heart. Thirdly, in the creation he made man perfect in all his members; ſo in the rgeneration, all the members of the body and powers of the ſoule muſt be renewed; and if thou be deficient in the one, thou diſgraceſt all the workmanſhip. If thou haſt in thy new birth the eyes of knowledge, and lackeſt the bowels of mercy, and art maimed of the hands of bountifulneſſe; or if thou be dumbe and cannot praiſe God, or deafe and cannot heare his word, thou art not a perfect man. A greater worke is at the ſecond birth then the firſt. A greater worke to raiſe up one dead in ſin, then to raiſe *Lazarus* out of his grave. *Bleſſed are they who are partakers of the firſt reſurrection, for the ſecond death ſhall have no power of them.* Reformation ſhould begin at the heart. Satan is an uncleane ſpirit. As a flie is bred in filthineſſe, and leaveth ever filth behind it: ſo doth the divill defile every place whereinto he commeth.

Note.

Revel. 20.6.

Our hearts are as open Tavernes ready to receive all paſſengers. Now having tried ſinne and Satan to be ſo noiſome to us, we ſhould remove them, ſhut the doore of our hearts, harbour them no longer; yea if any uncleane thought ariſe, let us not entertaine it, nor conſent thereto, leſt it bring worſe with it.

The ſubject upon which hee muſt worke, is the heart, the moſt noble part, the moſt ſecret part, which none can know but God; the ſeate of all the affections, by which man is ruled and led.

A

A reformation which beginneth at the members and externall actions, is neither true nor constant. As if a man intending to dresse his garden, and purge it from thistles and such like weedes, would cut off the upper part, and leave the roote, which would spring up againe: so if thou wouldest chastise thy body, and let thine heart remaine luxurious, it is nothing. The heart is the fountaine, wherefrom springeth all evill, the root from which all sinne groweth. Reformation must begin at the heart.

Hee speaketh not of the substance but of the affections and qualities of the heart. No honest man will lodge in a filthy house, or drinke or eate except the vessell be made cleane; and God cannot abide in a foule swinish heart. *Keepe thine heart diligently*, saith the Spirit. Since God then will bee thine hearts guest, thou must guard it diligently, that others enter not in, neither leud cogitations: but as *Abraham* chased away the foules from the sacrifice, so wee must chase away corrupt and evill cogitations from our soule, as vagabonds should be expelled from the kings pallace. *Simil.* Pro 4. 23. Gen. 15 7.

The heart in Latin is called *cor*, noted by three letters, to signifie (as some thinke) that it is the seate of the Trinity; and therefore the portraiture of the naturall heart is of three corners, answerable to the same. As a vessell of gold or silver being through long use wasted and broken, is sent to the Goldsmiths to be renewed; so our hearts worne by sinne, must bee sent to God, that hee may put them in the fire, and cast them in a new mould, and make them up againe. Alas, that wee are carefull to renew every thing, clothes, vessels, and all, onely careless to renew our hearts. *Note.* *Simil.*

[*Renew a right Spirit within me.*] Hee doubleth his suit concerning his soule, as his principall desire. There are many who desire earnestly at God for earthly things, but few are serious in seeking that best thing, a new soule. Many are carefull of the outward man, and careless of the hid man of the heart, that inner man. Many are careless of the best things.

The spirit is right, when it is set upon the right object, which is God, but when it declineth to the world or to sinne, then it is wrong and goeth astray.

David craving first that he might be purged from his filthinesse, craveth now strength of God to his spirit, that he might not wander againe, but abide constant in the right way of Gods com-

As we pray for renewing grace, so pray for accompanying and following graces. Luke 21.9. Pro 21.2.

commandements. For we must not onely pray for a renewing grace, but for an accompanying grace, and a following grace, to keep us in the way of Gods obedience. The crooked & broken backed were not admitted to the Priesthood; no more are crooked or perverse soules meete for Gods kingdome. Trie of what spirit ye are, whether of a right or a crooked; trie whether it be of God, or not. Every mans waies are right in his owne eyes, but the Lord pondereth the hearts. God must cast downe the old building, and build up in thee a new building for himselfe, that thou mayest be one of the stones of that new Ierusalem, which shall be inhabited by God.

Verse XI.

Cast mee not away from thy presence, and take not thy holy Spirit from me.

IN this verse hee craveth two evils to be averted from him; one, that he be not cast out from Gods presence: the other, that the holy Spirit bee not taken from him God cast off *Saul* his predecessor, and tooke his holy Spirit from him, and gave him over to bee led by an evill spirit; *David* here craveth at God to bee free of those two judgements. The chiefe thing which hee seeketh after, is Gods favour; from which nothing debarreth us more then sinne. If any Courtier for his oversight were put out of his place (as *Pharaohs* butler) and out of the Kings sight, would they not thinke it grievous till they recover his favour? We have sinned against God, should wee take any rest till wee bee restored to his favour? Should we not be afraid to be exiled and cast forth from his favorable countenance, *in whose presence is fulnesse of joy*?

1 Sam. 16.15

Exod. 40.3.

Seeke Gods favour.

Psal. 16.11.

Simil.

The face and presence of God is as the Sunne, which in Summer looking favourably on the earth, quickneth all creatures, man, beasts, the earth, whatsoever groweth, the fishes of the sea, and the birds of the aire; through whose absence all are discouraged, comfortlesse, and lose their vigour: so while wee have Gods favour, wee are in good case, we have light, heate, comfort, pleasure, and all things; if he hide his face, all things goes wrong: and therefore our Poet saith well,

The

Tue noſſe placido lumine videris,
Cedent continuò cætera proſperè. Buch. Pſal. 80.
That is, *Shew us the brightneſſe of thy face:*
And then full ſafe are we.

But do you thinke that God can caſt away his elect child? No verily, totally & finally he will not do it he cannot do it; though wee our ſelves & others beholding our croſſes, may eſteeme ſo. The Sunne may ſeeme not to ſhine, when it is covered with clouds, although it be ſhining: ſo God may ſeeme to leave us, when he croſſeth us, but it is not ſo. *With an everlaſting love have I loved thee. He loved his owne who were in the world, to the end he loved them. The gifts of God are without repentance. False Chriſts would deceive the very elect, if it were poſſible.* Againe, Chriſt ſaith, *No man ſhall pluck them out of my hands.* And *Paul*, *Whom God predeſtinateth, he calleth, juſtifieth and glorifieth*; therefore they cannot fall away finally. Which is againſt that damnable doctrine of the Papiſts, who thinke that the elect may become reprobates. This doctrine is injurious to the whole *Trinity*: for the *Father* is greatly wronged, in that hee is thought to bee impotent or inconſtant; who hath ordained us before the world to glorie, and that his worke could be hindred or altered by any intervenient fault of ſinne in us, as though hee would or could not remove and pardon it. And our *Saviour* getteth no leſſe injure by them, that one of his members can periſh, and ſo hee ſhould have a defective body. For if any who once hath beene a member of his myſtical body fall away or be cut off; of neceſſitie his body by want of that one member would be diſgraced. And *the holy Spirit* who is the pledge of our adoption, ſealing up Gods grace in our hearts, and giving us that full perſwaſion of Gods promiſes, cauſing us to cry *Abba*, Father, is greatly wronged, when his worke is accounted nothing of, as frivolous, light and uncertaine. So to ſpeake the truth, the Papiſts doe what in them lieth, to diſgrace the holy Trinity, and advance Angels and men, in plaine contempt of that glorious Godhead, which we ought ſo much to advance in our doctrine and writings. This is a great comfort to us, that the graces of the Spirit which we have once gotten, cannot bee taken away againe. For howſoever we doe not feele them alike at all times, yet we have them: *ſinne may take away the feeling of grace, but not the poſſeſſion thereof.* Albeit God be angry at

God cannot abſent himſelfe for ever.
Similie.
Ier. 31. 3.
Iohn 16. 27.
Rom. 11. 29.
Mat. 24. 24.
Ioh. 10 28.
Rom 8. 30.
Againſt the Papiſts, who thinke the elect may be reprobates, which is repugnant to the whole Trinity
Againſt God.
Againſt Chriſt
Againſt the holy Spirit.
Rom. 8. 15.
The graces of the Spirit cannot be taken away.

Heb. 12. 6. sin and so correcteth his best children, yet *whom he chastiseth he loveth.*

Objection. Psal. 69. 29. But *David* saith, *Blot them out of the booke of life.* It is not to be thought that *David* supposed they were written in the book of life, but because they seemed to feare God, and were in the visible Church, but not of her, hee prayeth that God would make it knowne, they were never written therein. And in praying that the holy Spirit may not bee taken from him, hee doubteth, yea hee standeth in feare of the losse thereof. *Solut.*

Pro. 28. 14. *Blessed is he that feareth continually.* He doubteth, but doth not despaire. The Spirit may be grieved by us, and so cease to worke in us good things, or to let us feele good motions, but hee cannot goe away; for when he hath brought as to our selves, and let us feele our sinnes, then he purgeth his dwelling place, and maketh it more meete, to worke therein such divine operations as it pleaseth him to inspire.

Verse XII.

Restore mee the joy of thy salvation, and stablish mee with thy free Spirit.

IN this 12 verse *David* craveth another necessary gift and effect flowing from the remission of his sinnes, to wit, the joy of his conscience. For Rom. 14. 17. *the kingdome of God is not meate and drinke, but righteousnesse, peace, and joy in the holy Ghost*, saith the Apostle. For being made righteous by Christ, and our peace made with God, there ariseth a wonderfull tranquility in our consciences, from which finally ariseth a joy unspeakeable. For all the joyes of the earth could not make us joyfull, unlesse God were at one with him. neither can all the troubles that can fall upon our outward man discourage us, if wee finde the joy of God in our hearts.

Pleasure in sin taketh away our joy in God. Nothing spoyleth us of this joy and pleasure that we have in God, but onely sinne. For once delighting in sinne, wee can have no pleasure in Gods service; for these two can never stand together. Therefore we must loath sinne, that we may rejoyce in God.

Christians have joy and and sorrow intermingled 2 Cor. 12. 7. Next, see the estate of a Christian is not alwaies one; joy and sorrow are intermingled: hee hath a Summer of joyes, and a Winter of griefes. Saint *Paul* had the messenger of Satan to buffet

buffet him, that hee ſhould not be exalted above meaſure with his great revelations. After a Chriſtian hath mourned, he will rejoyce. He who never ſorrowed for ſinne, will never rejoyce for grace. He that never mourned for the affliction, never rejoyceth for the conſolation of *Ioſeph*. *Mourne with them that mourne, and rejoyce with them that rejoyce*, ſaith the Spirit. Rom. 12. 15.

The ſubſtance and ground of this joy, is the ſalvation of God; ſo God is the matter of it: and this ſalvation is purchaſed by God only. *Salvation is the Lords*. Whereby hee letteth us ſee, that the firſt grace will not ſerve our turne, (ye grace of initiation) but we have neede of the ſecond grace, ye grace of confirmation, which is the accompanying and perſevering grace. Pſal. 3. 8.

[*Stabliſh me.*] This ſtabliſhing is to make us ſure: whereby he would advertiſe us of our inſtabilitie and unſureneſſe, if wee were not ſupported. *Sampſon* was ſtrong in grace; but being left to himſelfe, he fell. *Peter* bragged preſumptuouſly in his owne ſtrength, *Though all the world would forſake thee, yet I will not*; yet being left to himſelfe he fell, according as Chriſt had propheſied, *Before the cocke crow twice, thou ſhalt deny mee thrice*. Mat. 26. 33. 34.

Let us now take heede unto our ſelves, the time is come to trie all Chriſtians what is in them, and I feare our weakeneſſe will appeare to the world to our ſhame and the diſhonour of our profeſſion. And I never ſaw any who preſumed above others of their owne ſtrength, but they have proved the weakeſt ſouldiers; who by Thraſonicall confidence in their wiſedome, holineſſe, conſtancie, and other of their vertues, bragged above their neighbours, yea contemned them, but in the end they prove cowards, preſuming in pride, and falling with ſhame. *Note.*

This is one of the moſt certaine marks of Gods Spirit, that as he is free in himſelfe, ſo he giveth liberty and freedome to al his children whom he poſſeſſeth. For *where the ſpirit of the Lord is, there is libertie*. They are not bound with the chaines of ſin, they are not bound with mens traditons, but they freely ſerve God, as the children of the houſe are free, and the Romans were free. As citizens brag of their freedome, and there is great difference betweene them and other men, (for they may uſe their trades of marchandize without controlement,) ſo is a Chriſtian, of all men, the moſt free. Our Saviour ſaid to *Peter*, *Who ſhould pay tribute, children or ſtrangers*. Where the Spirit of the Lord is, there is libertie. 2 Cor. 3. 17. Mat. 17 25.

But

Obiection. Solut.

But I pray you, is a Chriſtian who braggeth of the Spirit, free to doe what he pleaſeth? God forbid; hee is onely free to doe Gods commandements, and to ſtand in the libertie which God hath given him. Hee is bound to keepe the commandements of God, to be free from the traditions and vanities of men. So a man needeth not to brag of the Spirit, that he may ſay and do what he pleaſeth, and alwaies pretend the Spirit and the liberty purchaſed by Chriſts blood to every one of his follies; no, but that libertie hath her owne bounds and circumſcriptions; for the Spirit giveth us no more libertie, but that which is bound by his word.

No true joy but in the ſalvation of Chriſt. Ier. 3. 18. Luke 1. 47. Luke 1 44. Zech 5 9. Iſa 60. 5. Pro. 31. 6.

The word *jaſha* importeth either *Saviour* or *ſalvation*. To declare that there is no true joy but in the ſalvation by Chriſt. This joy *Marie* had in God her Saviour, and *Iohn* in his mothers wombe leaped for joy. *Rejoyce daughter Sion*. This joy maketh us rejoyce in tribulation, by the comforter who eateth up all our ſorrowes and perplexities, as fire eateth up the ruſt of yron. Other joyes be but toyes. *Quicquid non eſt in Domino, non tam intus recreat, quam foras*: What joy is not in the Lord, refreſheth not ſo much within as without. This is the wine which *Solomon* commandeth to be given to the grieved in heart. And ſurely this joy is a foretaſt of that future joy which we ſhall have in heaven, where there ſhall bee no interchange of joy with ſorrow, but a perpetuall joy, wherein the creature ſhall rejoyce in the Creator, and daily finde new cauſes of pleaſure. *At thy right hand there are pleaſures for evermore.*

Pſal. 16. 13.

But where he deſireth a reſtauration of this joy, it is certaine that hee once felt and taſted of the ſweetneſſe of Gods favour and the life to come; and this ſenſe failing him for a while, hee deſireth that it may be repaired and reſtored to him. And God juſtly dealeth this way with men. For when they abuſe the time of his gracious viſitation, he letteth them feele themſelves what they are without him. Therefore he is glad to ſeeke now with the prodigall ſonne, a reſtitution of the thing loſed.

Thoſe who abuſe the favour of God, ſhall feele the want thereof.

[*Stabliſhme.*] He craveth now the gift of confirmation; as though hee would ſay: Albeit thou wouldeſt beſtow all the former benefits, of remiſſion of my ſinne, of ſanctification, and joy proceeding therefrom, yet I am likely to loſe them, unleſſe it would pleaſe thee to confirme and ſtrengthen me to the end. Therefore he craveth to be ſtabliſhed by the Spirit; and he addeth

deth an epithete to that Spirit, calling it his *free Spirit*.

Our Lord was reproched for his frequencie with sinners; they called him a drunkard, because he dranke with them; and a glutton, because hee ate with them. Who would reprove a Physitian which frequenteth with patients; and who would reprove a Preacher who haunteth and converseth with penitents, not to pervert, but convert them. Luke 7. 16. *Simil.*

[*Thy free Spirit.*] He letteth us see, that this stabilitie commeth by no other meanes but by the Spirit of God; as often times he doth make mention in this Psalme. The title which he giveth to the Spirit, is a *free Spirit*. The Spirit is free in himselfe, neither can he be limited: so those who have him cannot be bounded by any humane device or presumption. The winde bloweth whither it pleaseth; and shall not the Spirit have libertie to blow whither he pleaseth? No man seeth the winde, yet it bloweth and overthroweth great houses and trees: and yet they will binde the word of God. This I speake not, that I would wish any to pretend the Spirits, and alledge for whatsoever thing they say a warrant of the Spirit: thus using their libertie as a pretence & savegard for their wicked imaginations; as the Anabaptists say; but there is no warrant for such riot; for the Spirit seeketh nothing but by the word. The spirit is free in himselfe. Iohn 3. 8.

Neither can this Christian libertie be a pretence for Atheists, who under covert of Christian libertie doe what they please, spend their time in all manner of riot. Our libertie is to serve God, not sinne, from the bondage whereof wee are made free. Christian liberty is to serve God.

Verse XIII.

Then shall I teach thy waies unto the wicked, and sinners shall be converted unto thee.

NOw followeth his promise; 1 that he will be a Preacher: 2 to whom, *to the wicked*: 3 what shall be the effects of his labour, *sinners shall be converted to God*.

[*Then shall I teach the wicked.*] Hee mindeth not to hide his talent, but to put it forth to his masters advantage. So this is a sure marke of one who hath Gods mercie, that hee will not keepe it private, but publish it, and make it knowne to others. Which is a duty necessarily craved in us, that we should bee diligent

Doctrine. Every Chriſtian ſhould communicate their gifts for the profit of the Church.

ligent to communicate our gift to the utilitie of the Church. Worldly men put out their money for their owne advantage; and ſhould not ſpirituall men put forth the Lords gifts for his advantage?

None ſhould be aſhamed of the holy miniſtery. 1 Cor. 9. 16.

David a King, is not aſhamed to bee a teacher of repentance and mercy, which he felt himſelfe. So, none ſhould be aſhamed of the holy miniſtry. Saint *Paul* ſaith, *Væ mihi ſi non prædicavero, Woe be to me if I preach not the Goſpel.* Thoſe who are aſhamed to preach and publiſh their ſinnes, let them bee aſhamed to ſinne.

Note. [*Thy waies.*] But what is his text he teacheth, *thy waies*, not mens traditions, which can in no wiſe either aſſure or pacifie the conſcience. *David* was not ſo bold, to put in his wayes with Gods wayes. Gods waies are the waies preſcribed in his word, which are perfect, juſt and holy waies. But when men will bring in the altar of *Damaſcus*, oppoſing it to the true altar, they remember not that God brought leproſie on the Kings face, till he was expelled out of the Temple. This is a rule to Princes, that they teach the people, and make them to be taught onely the *waies of God*; and bring not in mens traditions, and make a mixture of them with the holy Scriptures, which here *David* ſhunneth.

Gods waies are the waies preſcribed in his word. 2 King. 16. 13.

But whom teacheth he? *The wicked ſinners*, thoſe who are in the very bonds and hands of the divell, theſe be the proper matter upon which Gods word worketh. Hypocrites ſet one by ſuch leſſons, but poore miſerable creatures, who ſee by the word that they are worthy of hell, then they are touched with a remorſe, and would bee very glad to goe to heaven. So the Phyſicke is loſt, which is not beſtowed on ſuch as are ſenſible of their owne ſores.

[*And ſinners ſhall be converted unto thee.*] He perſwadeth himſelfe that his doctrine ſhall be effectuall, foraſmuch as it ſhall worke the converſion of ſinners. O the wonderfull power of Gods word, that it can doe that which all the world could not doe! It is the arme of the Lord: *To whom is the arme of the Lord revealed?* ſaith *Iſaias*. It is *the power of God to ſalvation*, ſaith *Paul*. No doctrine can worke faith in man, but the word whereto it perſwadeth him, not forceth him.

The word can doe more then any thing. Eſa 1. 16. Rom. 1. 16.

Converſion preſuppoſeth averſion.

Converſion preſuppoſeth averſion. The uſe of the word is to convert them that are averted or perverted; as the ſhepheard bringeth

bringeth home the wandering sheepe. Which cleerely argueth the necessitie of the word and teachers thereof; so profitable, as without which, sinners cannot bee converted to God: for no other instrument can convert them, and they cannot convert themselves.

This teacheth Ministers to be diligent in their calling; if they would shine as starres in heaven, they must labour to convert sinners. Dan. 12. 3.

VERSE. XIIII.

Deliver me from blood, O God, which art the God of my salvation: and my tongue shall sing joyfully of thy righteousnesse.

HAving before so often begged pardon for all his sinnes in generall; hee now particularly confesseth which of all his sinnes grieved him most, which he setteth downe to bee innocent blood; and therefore he craveth to bee delivered from the burden of it, from the terrors of an accusing conscience, and cries which it sendeth up to God. The shedding of innocent blood *Davids* greatest sinne.

This verse hath a petition and a promise. In the petition two things: 1 of whom hee beggeth this petition, God: 2 from what he seeketh to be delivered, *from blood*.

[*O God, the God of my salvation.*] His doubling and repeating the name of God, sheweth unto us, that he taketh hold on God with both his hands; and it declareth his vehemencie and earnestnesse in his suite at God, that hee might bee delivered from that blood. And all his suites he directeth onely to God. Foolish Papists. God helpe you.

When he calleth him *the God of his salvation*, he cleerely sheweth to us, that he hath no salvation either of his body or soule, but onely of God, who will not give his glory either to man or Angell.

When he saith, *My salvation*, he applieth salvation to himselfe, and doth not imply and infold his salvation in generalitie, thinking it presumption to certifie himselfe of his salvation, (as the Papists say) For what comfort can we have in life or death, if we be not perswaded of Gods mercy and favour: not that we presume of our merit, but perswading us of his majesties constancie and truth. Wee can have no comfort unlesse we bee perswaded of Gods mercie.

[*Deliver me from blood.*] His petition is to be delivered from blood, both from the guiltineſſe which hee had contracted by his murder, and from the terrors of his conſcience, as alſo from the puniſhement threatned by *Nathan*, that blood ſhould never depart from his houſe; and finally from future blood, that hee might never fall into it againe: as God delivered him from the blood of *Nabal* by *Abigail*. And this is a great deliverance, that we doe not evill; as we are commanded to pray, *Deliver us from evill*, that we commit no ſin; and when we have done evill, it is a great deliverance when God freeth us of the guilt of it, and the deſerved puniſhment. But our greateſt comfort is, when we are kept from doing of it, as *Joſeph* and *Suſanna*; and it is Gods greateſt honour when wee are delivered from the puniſhment which wee have deſerved for committing ſuch evils.

2 Sam. 12. 10.

1 Sam 25. 33. Mat. 6. 11.

[*From blood.*] He both committed adulterie and murder; but he is more touched for the one then for the other. Adultery is evill becauſe it defileth and defaceth Gods image in man; but murder deſtroyeth his image. And there is no ſinne more odious in the ſight of God then blood: for which cauſe hee baniſhed *Cain* from his preſence; he deſtroyed the firſt world, which was full of crueltie; he removed *Saul* from his kingdome, who ſlue the Prieſts and the *Gibeonites*; hee removed the Crowne from the houſe of *Ahab*, and dogs licked his blood.

Murder worſe then adultery.

Gen 4. 14. Gen 6. 5. 2 Sam. 21. 1. 1 King. 22 38.

Kings ſhould pray with *David*, to keepe them from the blood of innocents; for blood ſhall be in their houſe. And often thoſe who live in blood, die in blood, and make a bloodie teſtament; according to that of the Poet:

Note.

Juven. ſat. 10.

Ad generum Cereris ſinc cade & ſanguine panci
Deſcendunt reges, & ſicca morte tyranni.

That is, *Seldome doe any Tyrants die an unbloodie death.*

The word in the originall is *bloods*, in the plurall number. For ſuch is the atrocitie of that ſinne, that one is weightier then a thouſand weights of Lead. So ſoone as it is ſhed, ſo ſoone doth it defile the ſhedder, as the purple dieth the cloth. It ſeemeth well coloured when it is ſhed, but within a little time it becommeth ſo thicke and blacke, that a man would abhorre to behold it; therefore it is called *bloods*. The Lord in the Leviticall law forbad his people to eate any fleſh *with the blood*; that the deteſtation of beaſts blood might make them ſo much the more

Why called bloods in the plural number.

Lev. 7. 27. *Note.*

more to abhorre the blood of man, wherein his life ſtandeth. Blood hath a crie: *The voyce of thy brothers blood crieth. Who ſo ſheddeth mans blood, his blood ſhall be ſhed*, which is either by the juſtice, or by revenge and repaiment. The avengers of blood are admitted by the law. Gen. 4. 10. Gen. 4. 10.

Now mens hands are full and foule with blood. The earth is drunken with blood. *In her wings there is found blood. Polluted with blood. Full of blood. Blood hath touched blood.* Ioel complaineth of them, that they *ſhed innocent blood. Micah, Nahum,* and *Habakkuk*, pronounce a woe to them that ſhed innocent blood. And Chriſt bringeth together all the blood ſhed from *Abel* to *Zechariah*. The Iewes bought *Aceldema*, a field of blood. *Their feete are ſwift to ſhed blood. The third part of the ſea ſhall be blood. God will revenge the blood of the Saints.* So I ſee from the beginning of the world to the end thereof, innocent blood hath ever bin, is, and ſhall be ſhed, but namely the blood of Gods deareſt children. Lam. 4. 14. Ezek. 9. 9. 22. 2. 25. 17. Hoſ. 4. 2. Ioel 3. 19. Mica. 7. 2. Nah. 3. 1. Hab. 2. 12. Mat. 23. 35. Mat. 27. 8. Rom. 3. 15. Rev. 8. 8. Innocent blood is, hath beene, and ſhal be ſhed.

Sanguine fundata eſt Eccleſia ſanguine crevit,
——— ſanguine finis erit.

That is, *The Church hath beene founded by blood, encreaſeth by blood, and unto the end ſhall the blood of the Saints be ſhed.*

Let us then thinke it no uncouth thing, when wee ſee innocent blood ſhed ſo abundantly, that the ſtreets of *Ieruſalem* are filled, and like to be more filled with the blood of Gods Saints. [*And my tongne ſhall ſing joyfully of thy righteouſneſſe.*] Hee promiſeth to be thankefull unto God: for *it becommeth righteous men to be thankefull.* Sinne tooke away the uſe of his tongue, now grace reſtoreth it. Pſal. 33. 1.

The tongue is a noble inſtrument, & as it were a bell hanging in a high place. It is a ſhame it ſhould not be occupied in ſounding; and much more ſhame that it ſhould bee ill occupied in ſounding ill things. It is beſt uſed when it ſoundeth Gods praiſes, who formed it. As the golden bell of *Aarons* garment ſounded, ſo ſhould our tongue ſound Gods praiſes, if we be his Prieſts *Note.* The tongue is beſt uſed when it prayſeth God,

This condemneth two ſorts of perſons; one, who never ſpeake any thing to Gods honour, thinking they are well diſcharged when they doe not openly blaſpheme, or ſpeake vile ſpeeches out of the filthy groves of a polluted heart, although they heare others, and cannot open their mouthes to rebuke them, being aſhamed to ſpeake for the Lord, & glorifie him by maintenance of his truth. *Simil.* Thoſe are to bee condemned who doe not ſpeake for God

Thoſe are to be condemned who ſpeake againſt God. Mat. 12. 36.

The other ſort is more to bee condemned, who open their mouth daily to lies, blaſphemies, ſlaunders. But be aſſured, that if for every idle word we are to bee countable, much more for every wicked ſpeech we ſhall bee anſwerable to God at the laſt day.

[*Shall ſing joyfully.*] He is not content to ſay, *ſhall ſpeake*. For the more vehemently the intention of the mind is kindled up with joy, it maketh the tongue to burſt out in Pſalmes, hymnes and ſpirituall ſongs, to ſtirre up ones ſelfe and provoke others with greater delight and pleaſure to praiſe God.

Againſt thoſe that ſing profane balads.

This ſweete ſinger of Iſrael anſwereth to his name, when he ſingeth ſweete ſonges and ballads to the praiſe of our ſweete God. So much in this are thoſe to bee condemned, who ſing profane baudie ſongs, to the diſhonour of God, and offence of his Church.

Ier. 33. 16.

[*Of thy righteouſneſſe.*] that is, not of his juſtice in puniſhing him, but of his righteouſneſſe in covering his iniquitie. For which Chriſt is called, *God our righteouſneſſe*. So hee would bee unrighteous and deny himſelfe, if hee ſhould deny us mercy: ſo ſure is our ſalvation, which is our great comfort. Wee muſt praiſe God for all his benefits, whereof wee are leſſe then the leaſt; and if for the ſmalleſt, much more for the greateſt, even that worke of our redemption by Chriſt, that hee is made our righteouſneſſe to ſave us, when we had nothing of our ſelves, and knew not our danger, he prepared a ſalve for us before wee were wounded, and the remedie before our danger. If we were ſicke, and had received health; poore, and were relieved, would wee not thanke God, and thinke our ſelves obliged to him, as we are: but ſeeing he hath delivered us from our ſinnes, and from hell, have we not the greater cauſe to be thankefull? for the greateſt benefits deſerve the greateſt praiſes.

Note. The greateſt benefits deſerve the greateſt praiſes.

Verse XV.

Open thou my lippes, O Lord, and my mouth ſhall ſhew forth thy praiſe.

He promiſed in the former verſe to ſing joyfully of Gods righteouſneſſe; now he bethinketh himſelfe that this is not in his owne power, but it muſt come from God. That as his

his faith and repentance was of him, so his thankfulnesse must also proceede from him. So there is no temporall or spirituall gift, which doth not come from God. Hee worketh in us *velle & perficere*, to will and to doe.

There is no temporall or spirituall gift, which doth not come from God. Phil. 2. 13.

The tongue was consecrated before to God; now hee presenteth his lips, another instrument; and at last the mouth it selfe, which containeth both. Seeing God hath given to every member the owne facultie and power, it is good reason it should bee used to his glory. God hath given thee a tongue, mouth and lips, for no other end but to proclaime his praises. And curssed is that man (if hee repent not) who soundeth any thing with his tongue, but Gods honour.

Every member should sound Gods praises.

We see further, that we are all closed and bound up by nature, except the God of nature enlarge our hearts with his love, and fill our mouthes with his praises; God hath the key of our lips; hee can make infants and sucklings proclaime his praises; yea hee can open the mouth of *Balaams* asse to utter his praise. *Augustine* thinketh *non posse laudare Deum sine ipso, qui non ipsum habeat, quise adjuvet*, that God cannot bee praised without himselfe, he who hath not him to helpe them, can never praise him.

Psal. 8. 2. Num. 22. 28 *In Soliloq.*

Doctr.

Moreover observe, how sorrow for sinne will breake open the dumbe mouth to speake for Gods mercie. I reade of *Crœsus* his sonne, who seeing a traitor going about to murder his father, though before he was alwaies dumbe, began to speake and crie pittifully: why should not we when we see that God is wounded with our sins, once at last begin to crie.

Sorrow for sin will breake open the dumbe mouth to speake for Gods mercie. *Simil.*

But there ariseth here a question, whether by our praises Gods name may be more amplified? I answer with that worthy servant of God M. *Robert Rollock*, a holy man writing on this Psalme, *Deum in se esse perfectissimum*, that God is most perfect in himselfe, without the worke of any creature. The Father glorifying the Sonne, and the Sonne the Father, the Father and Sonne the holy Spirit, the holy Spirit the Father and the Sonne. But yet will he be glorified by the creature. Because he is just, his righteousnesse craveth, that the creature should acknowledge the Creator, whose felicity standeth in this, that hee should reverence his Maker with all dutifull service; hee craveth it more for our weale, then for himselfe. Thinke ye that God can bee either worse or better for our praises;

Objection. *Answer.*

ses; but wee our selves are then best, when wee have grace to praise him.

Plutarch. *Philip* finding *Nicanor* detracting him, relieved him from his necessity, and then he began to praise him; wherefore he said, *Videtis esse in nostra potestate & bene & malè audire*: Ye see it is in our power both to be well & evil thought of. But God is not so, he careth not for our praises, & our obloquies do not touch him: he is so farre from the one and the other. We can neither augment nor impaire his dignitie, speake what wee will or please, we may doe our selves evill, him we cannot hurt.

Sin maketh a man dumbe that he cannot prayse God.

Sinne taketh away the benefit of our tongue, that we become dumbe, and cannot praise God, till he forgive us our sinnes, and then we shall speake; and although wee would speake, God thinketh nothing of our speeches, untill wee bee reconciled to him. *What hast thou to doe to declare mine ordinances, and to take my name in thy mouth, seeing thou hatest to be reformed?* But woe to the tongue, mouth and lips, which are not employed in the service of God that made them, to proclaime his praises: and double woe to them who employ them to his dishonour; for they shall say, would God they had beene rather dumbe, then to have spoken to the dishonour of that Majestie which made them.

Psal. 50. 16.

Note.

Verse XVI.

For thou desirest no sacrifice, though I would give it: thou delightest not in burnt offering.

NOw toward the end of the Psalme he is bursting forth in thankefulnesse, setting downe the sacrifice which the Lord would not have, to wit, externall sacrifices: and declaring that which he would have, a contrite heart. Sacrifices of old comprehended all Gods worship. For the burnt offerings and sinne offerings represented Christs blood. The thanksgiving offerings, peace offerings, the incense, the thankefulnesse of the Saints for his benefits; and what of all those, hee was wearied with them, when they were not mixed with faith and repentance. *Nazianzen* saith,

The use of the legall sacrifices.

An holy heart is an onely sacrifice wherewith God is best pleased.

Note.

Una Dei est purum gratissima victima pectus.

That is: Then if God delight not in sacrifices which were com-

commanded by himselfe, what careth he for trifles invented by men, in which he can have no pleasure. His delight is not in outward sacrifices at any time, if they be alone. *I will have mercy* (saith he) *not sacrifice*; much lesse doth he respect the sacrifice of the Masse, having no warrant in his word; neither yet of our prayers and praises, when wee doe but pretend religion, not serve God unfainedly. Away with all our offerings, if wee offer not to him that which he craveth chiefly, to wit, a penitent heart. Hos. 6.6.

Lorinus observeth well, *Sacrificia non operari per se peccatorum remissionem posse, sed tantum representare & prafigurare sacrificium illud unicum redemptoris*: that is, that the sacrifices of old could not worke by themselves remission of sinnes, but onely did represent and prefigure the onely sacrifice of our redeemer. Then, as he saith truely, their sacrifices *ex opere operato*, by the externall working of them, cannot give remission of sinnes. What reason then hath hee to affirme that the sacraments of the new Testament conferre grace by the very externall giving thereof; seeing that the same thing which was prefigurated by their sacrifices is represented by our Sacraments, that is, Christs blood both in Baptisme and in the Lords Supper. *Lorinus* against himselfe.

VERSE XVII.

The Sacrifices of the Lord are a contrite spirit: a contrite and a broken heart, O God, thou wilt not despise.

WHen hee hath removed that which God misliked and refused; now hee placeth that which God liketh and receiveth, that is, the sacrifice of a contrite spirit. In the plurall number called *sacrifices*, that is, this one for all.

A broken heart, is such a heart which is humbled through a sight and sense of sinne. For it is needfull, that as wee have worne our heart by sinne, so our heart should bee worne againe by repentance and sorrow for sinne, and that wee should take paines to subdue our hearts and all the thoughts thereof, and bring them captive to Gods obedience. What a broken heart is.

This is the *poore* spirit of which *Matthew* speaketh, and *the spirit that trembleth at Gods word*, of which *Isaiah*. This caused *David* to put the word *sacrifices* in the plurall number, that hee Mat. 5.3. Isa. 66.2. Why sacrifices in the plurall number.

might expresse the better, that one contrite heart which is the sacrifice of repentance alone suffiseth for all legall sacrifices. If he had said that a contrite heart, is a sweet smelling sacrifice, they might have excepted that so are many others, as the papists doe mixe their workes with the grace of God. But *David* excludeth purposly all sacrifices, and sheweth, that what ever sacrifices God respecteth are comprehended under a penitent heart, beleeving in Christs blood, and seeking mercy for the same.

Isa. 61 3. This sort of people are *called mourners in Sion*, who mourne to God for their owne sinnes, and the sinnes of the people, who power out their heart with their teares to God, who doe lament for the afflictions of *Ioseph*. Oh, what cause have wee to lament this day for our sinnes, and to breake our hearts for the persecution of the Church in every place! Let our fasting bee turned into feasting, our laughter into teares. Mourne with *Ieremiah* for the desolation of Sion.

Ier. 9. 1. *Note.*

[*A contrite and broken heart thou wilt not despise.*] Here hee encourageth the penitent sinner, who may bee affraied to appeare before the Tribunall of God, in regard of the conscience of his sin, and be feared that God will not accept him, howsoever hee be humbled. Him here hee encourageth, God will not despise a troubled heart, yea rather hee will like it and manifest his skill in healing and comforting it. To which agree all those places in *Isaias* which comfort the Church, those sweet invitations of Christ to the laden and wearie, to come unto him, and to those that were a thirst, and he that calleth upon us, will not reject and cast us away.

God liketh a troubled heart. Isa. 44. 3. &c. Mat. 11. 28. Iohn 7. 37.

The Lord it nigh to them that be of a contrite spirt. Who speake to him in the bittetnesse of their soule. Crying like the Dragon (or owle) being overcomed by the Elephants: as S. *Ierome* saith, who slay their affections, and offer them as a sacrifice to God, as *Mary Magdalen*, *Peter*, with others, who forsake their former lusts, and say with a certaine young man, who being tempted by an harlot, and seeming to her to bee ignorant who she was, she said *ego sum*, it is I, he answered, *ego non sum*, it is not I, for he was converted by repentance.

Psal. 144. 8. Iob 10. 1. Mic. 1. 8.

Note.

If thou wouldest prevaile with God, give him thine whole heart, if thou doe any thing for God doe it with thine heart, seeke him with thine whole heart, love him, feare him, pray to him,

Pro. 23. 26. 2 Chor. 31. 21. Deut. 4. 29.

him, turne to him, obey him with thine whole heart. *Deut.* 10. 12. *Rom.* 6. 17. *Ier.* 32. 40. *Ioel.* 2. 12. *Pſal.* 119. 145. *Their heart is devided* ſaith the Lord of hoſtes, *now ſhall they periſh.* God is one and undevided, and craveth an heart, one, and whole in affection, and rent onely by dejection, nothing can breake God but a broken heart. The ſtring can bow the bowe, the fire can temper and molifie the ſteele, the goates bloud the adamant, and the heart contrite can move God ſaith *Mantuan* in theſe verſes. Hoſ. 10 2.

Virga recens Zephyris, nervo curuabiter arcus
Igne chalybs: adamas ſanguine, corde Deus.

Finally, obſerve that albeit repentance doth make a contrite heart, and as I ſaid before wee ſhould take ſuch care in our contrition, that wee ſhould not let any thought of our heart eſcape unrepented and mourned for, yet the onely hammer which muſt burſt our ſoules in the word of God, which bruſeth the rockes of a ſtonie heart, and maketh an heart of fleſh. And as out of rags being bruſed is brought forth fine paper, ſo is a troubled heart bruſed with ſorrow for ſin turned into a gratious ſubject, whereinto God may worke and write his law. And as the people of *Bethesda* being troubled, brought health to mens bodies: ſo doth the conſcience afflicted by God, bring certaine health and ſalvation to ſoule and body. Saint *Ambroſe* ſaith that repentance is ſo difficult and hard a matter, that hee hath oftner found more who lived innocently, then who did truely repent. It is written of *Auguſtine*, that hee cauſed the Pſalmes of repentance to be put on the wall over againſt him, before he died, and reaped no ſmall comfort by reading them ten daies together; at which time none came to him but either the phiſitians or ſuch as brought his refreſhment. Seeing therefore God liketh this ſacrifice of a contrite heart, without which none other thing will pleaſe him, let us take the beaſts of our affections, ſeperate them from their olde pleaſures to Gods ſervice bind them by the coards of the word, lay them downe at his feete, and ſlay them, and that ſacrifice ſhall pleaſe him; Offer thy ſelfe a living ſacrifice, and be aſſured God will accept of thee; and never reject thee nor thine offering. Other ſacrifices die being offered, but wee by offering our ſelves to God yet live.

The word of God bruſeth the heart. *Simil.*

Iohn 5. 4.

Note.

Verse XVIII.

Bee favourable unto Sion for thy good pleaſure: build the walles of Ieruſalem.

HE hath prayed for mercie to himſelfe, now he prayeth for the Church, which hee hath offended by his ſinne, and upon which hee had brought ſuch evils, that it would pleaſe God to bee mercifull to her, build up her walls, and repaire her ruines.

No man can truely pray for himſelfe, unleſſe he pray for the Church

No man can truely pray for himſelfe, unleſſe he pray for the Church alſo; as *David* doth in many Pſalmes. If a man bee a ſenſible member of the body, it is not poſſible but that the evils which befall to any one member (much more to all) touch him to the heart, as it were done to himſelfe.

In this verſe are three things contained, firſt, for whom hee prayeth, for *Sion* and *Ieruſalem*, ſecondly, what hee craveth, *Gods favour*, thirdly, out of what ground, *for thy good pleaſure*. But before we enter on any of theſe particulars, we have ſome generalls neceſſarily to be marked.

The chiefe care of princes ſhould be for the Church.

First, that the chiefe care of Princes ſhould be the weale of the Church.

The Church is as the heart.

The Church is as the heart in the bodie, which being troubled, of neceſſitie the body muſt be in danger: if yee love your head, keepe your heart. The Church nouriſheth the heart blood of Chriſt in her boſome, the reſt of the members have alſo their owne offices, but ſhe hath the chiefeſt office, being the moſt noble part; and who ſhould maintaine her more, then the head, who hath all the ſences infixed therein, and from which all the members, ſinewes and veines take their life? And what greater honour can they have, then to be nurſing fathers of the Church? If a King concredite his childe, his firſt borne to bee nouriſhed by any of his ſubjects, may not that ſubject thinke he hath gotten great honour, and may expect for his travell great commoditie? And when a King hath received Gods firſt borne (for *Iſrael* is his firſt borne) in his cuſtodie, may hee not thinke he hath gotten great glory? And if hee neglect his firſt borne, ſhall hee not receive great infamie? Thoſe who are greateſt

Simil.

Exod. 4 22

officers

officers in a kingdome, as Chancelour, Chamberlane, Preſident, Secretarie, and men of eſtate, are in greateſt eſtimation and credite; and ſhall not great men thinke they are greatly obliged to God, who hath made them adminiſtrators of his kingdome, whoſe ſtanding is the weale of the Church, the principall eſtate of their Common-weale; if it ſtand, then they ſtand; if it fall, they fall, for their ſubjects obey them more for conſcience, then for any terrour or feare of their lawes? Rom. 13. 5

Then it is beſt for them to be religious, and to propagate holie religion, for their owne ſtanding.

The auncient Romans, Lacedemonians and Athenians were moſt carefull of religion, becauſe they affirmed that they wrought more by devotion, then they were able to doe by the ſword. This was their good policie, as *Plutarch* amplie reciteth in his Hiſtorie. The Romans wrought more by religion then the ſword

Then when Princes invade religion, and draw the people to atheiſme, ſee if they bee not greateſt enemies to themſelves, to their eſtate and poſteritie. The Turke and other Polititians may give Chriſtian princes ſufficient proofe of this my aſſertion, as alſo if examples of *David*, *Solomon*, *Ioſias*, *Ezechia*, *Conſtantine*, *Theodoſius*, may move them, whoſe poſteritie hath brought eternall renowne unto them, and if not, let *Iulian* affray them, and wicked princes like unto him. Let Princes follow *Davids* example.

The care of religion, and to bee a religious prince, is the greateſt ſafeguard to a Prince. For religion hath Gods maintainance; and God hath ſhewen his mightie hand for *Ezechia* againſt *Senacherib*, and for *David* againſt all his enemies; for Queene *Elizabeth* who died in peace notwithſtanding all the plots of her enemies againſt her; and for our late dread Soveraigne Lord King *Iames*, againſt all the horrible and monſtrous deſignes of his enemies. The care of religion a princes chiefeſt ſafeguard.

Princes maintaining religion, bring great wealth to themſelves and their ſubjects, as *Solomon* did, when gold was as duſt, and ſilver as the ſtones. Princes religious, bring wealth to their ſubjects. 1 King. 10. 21

Next, the Church being under continuall danger ſhould bee helped by Princes. Since the Church is the princes *depoſitum*, which God gave to their cuſtodie, they ought to have a chiefe regard of her. The fatherleſſe widdow and orphans are concredited to them, much more they ſhould defend the Church, becauſe the devil and his inſtruments fight againſt her, and who The Church being troubled ſhould be helped by princes.

ſhould maintaine her but Princes, who are ſet in authoritie onely for her cauſe, to debate and take her part againſt all the world? Her enemies are more then notorious, ſhe was never at reſt, her enemies are aſſaulting her continually; hell hath broken looſe againſt her in theſe latter dayes; Princes have put their diademes on the hornes of the beaſt; people are rageing. And ſeeing that eternall ſpouſe of God is ſo hated of the world, ſhould not Princes with *David* procure her wel-fare even to their vttermoſt?

Princes who would fight well, muſt pray well Exod. 17 11 Gen 32 28

Princes muſt by prayer and power ſupport the Church. Prayer hath more power then armour. Therefore Princes who would fight well, muſt pray well. *Moſes* did more with his hands lifted up to God, then *Ioſua* did with his ſword. *Iſrael* wreſtled with God, and gat his name by prayer: For otherwaies hee could not have prevailed with ſuch a Majeſtie. Therefore Princes who be athieſts, can never be good to the Church: and no marvell, becauſe they know not what prayer is. Wicked princes cannot abaſe themſelves ſo low as to pray to a ſuperiour; but *David* who will be renowned for ever, not onely prayeth, but biddeth the people *pray for the peace of Ieruſalem*. In a word, the chiefe armour of the Church, and all Church-wardens, and Church-defenders is ſpirituall. The *weapons of our warfare are not carnall, but ſpirituall.*

2 Cor. 10.4

[*Be favourable unto Sion.*] He prayeth for *Sion* and *Ieruſalem*, this is a noveltie, ſhould the king pray for the Church? I thinke the Church ſhould pray for the king. Yea, but this King thinketh that all his proſperitie ſtandeth in the weale of the Church, and therefore hee, as the moſt principall member thereof, prayeth for her.

What Sion and Ieruſalem were, and what they ſignified.

The Church is repreſented by the names of *Sion* and *Ieruſalem*. *Sion* was the mountaine upon which the fort and Temple were builded; *Ieruſalem* was the Cittie. But theſe two have ſpirituall interpretations, being ſhaddowes of things to come, as all the Fathers confeſſe, *Sion* was a mountaine in the holy land, which the Lord loved more then all mountaines. Hee might have choſen *Olimpus* for hight, *Baſan* for fatneſſe. And what was *Sion*, it is to bee ſeene yet, there are many bigger, ſtronger, and fairer mountaines in *Scotland*, then was *Sion*. (I may compare it to *Arthur-ſeate*, at *Edinburrough*) how commeth it to paſſe that the Lord chooſeth it before all mountaines?

taines? What, but becauſe hee loved it, and made it a place of his habitation; there he built a Church, out of it he will let the law, yea the Goſpel come to all nations. Mount Sion is a place ſo firmely fixed by Gods providence, that it ſhall never bee moved. So is the Church a number indeed obſcure and baſe in compariſon of other people; but ſo ſure by his power, that the gates of hell ſhall never prevaile againſt her, for Sion is a watch tower, *ſpecula*, and the watchman of Iſrael ſtandeth on the top thereof, and who can take it, or doe it wrongs; ſhe ſeemeth weake in compariſon of mighty mountaines who leaped and ſcorned her, yet ſhe ſtandeth and they are all fallen: for they exalted themſelves by their pride and power, but ſhee abideth ſtrong, by the ſtrength of God, and the arme of the Almighty.

Pſal. 125.1. Mat. 16 18. Gen. 49.24.

We have now left mount *Sinai* which is in *Arabia* where was earthquake and thunder, and are come to mount *Sion*, the Church in the Goſpel, where is peace and grace. So our eſtate is better then theirs was, firmer then theirs, for God hath choſen it to be everlaſting. What doe ye then thinke of thoſe perſecutions and novations in the world? nothing for the Church but extremitie; her enemies are ſeeking to roote her out: but let theſe murtherers of *Caines* ſeede, beware of themſelves, leſt God roote out their ſeede. Our mountaine is fixed by God, which cannot bee moved, and that little ſtone which came out of the mountaine without hands, ſhall bruiſe that golden image in peeces. Therefore let us build our ſelves upon mount *Sion*, and not on the ſand of mans inventions, that we may ſtand in the evill day, and bee approved of God. Rejoyce therefore daughter *Sion*, for thy foundation is in heaven; they ſhall invade heaven, and pull Chriſt from the right hand of his Father, before they overthrow thee. Let them build up their towre Babel, but God will confound their languages. When the gates of hell cannot overcome thee, the ſword of princes, ſhall deſtroy her.

Gal. 4.25. Dan. 2.45.

[*Ieruſalem.*] The name *Ieruſalem* importeth a viſion of peace; A *viſion* or *ſight*, for there is neither ſight nor light in all the world but blindneſſe and ignorance, as there was no light in *Ægypt* for three dayes, but a palpable darkeneſſe, except among the *Iſraelites* in the land of *Goſhen*: ſo there is no knowledge of God, or Chriſt the light of the world to bee found in all the earth,

Ieruſalem a viſion of peace. Exod. 10.23.

earth, but in the true Church of Chriſt. Then as there is a great difference betwixt a blind man who ſeeth nothing, and a ſeeing man, as great difference is there betwixt one who knoweth Chriſt, and an ignorant. A viſion of peace the ignorant, blinde leaders of the blinde doe not perceive, they doe not ſee this peace of *Ieruſalem*. This peace is onely in the true Church, it groweth where grace groweth, which two are inſeparable, *grace & peace* was the ſalutation of Saint *Paul*, which he wiſhed to all the Churches, this peace is firſt with God, by the peace-maker Ieſus Chriſt: next in a tranquility of the conſcience after reconciliation: and laſt, with all men. *There is no peace to the wicked, ſaith my God.* Therefore dwell in *Ieruſalem*, and ye ſhall ſee peace.

Simil.

Gal. 1. 3.

Eſa. 48. 22.

[*Be favorable.*] Secondly, what craveth he for the Church? even that God would bee favorable to her, and that hee would build up her walls, as he ſaith in another Pſalme, *Peace be within thy walles, and proſperity within thy palaces.* The Church hath palaces, for peace, and walls for warre, he prayeth the Lord to bleſſe her in both, for neither can the Church of God flouriſh in peace, neither be victorious in warre, unleſſe God bleſſe her in both eſtates.

Pſal. 122 7. The Church can neither proſper in peace or warre without God bleſſe her.

1. A ſpeciall token of Gods favour when the Church hath good governours.

To *be favorable to Sion*, is to give her tokens of his good will and of his comfortable aſſiſtance. This is a token of his favour when he giveth her good governours & heads, both in Church and policie. And againe a ſigne of his wrath when hee giveth her ſuch as *Saul* and *Achab*, wicked and evill governours.

2. When the Goſpel hath a free paſſage.

The next token of his favour is proſperitie, when the Goſpel hath free paſſage, the worſhip of God is inlarged, heritiques are put away, true teachers are diligent and vigilant.

3. When unitie is in the Church.

Thirdly, when unitie is in the Church, and all are of one minde, then God is among them; but when God hath caſt them off, all are rent and ſpoyled: religion decayeth, heritiques increaſe. Satan hath gotten the upper hand, Gods Church is miſerably ſpoyled by wolves and foxes, troublers of the Lords vine.

[*Build the walls.*] The ſecond part of his prayer is for the *walles*, that they may bee builded, for *Ieruſalem* is not onely a citie for peace, but to be prepared for warre; ſhe hath not only palaces, but caſtles, towers, fortreſſes, and walles; and therefore *David* craveth that thoſe might be built up againe.

First

First see, what are these walles. Secondly, whereof they are builded: Lastly, who is the builder.

What are the walles? The Church of God is a fortefied towne, which must have defences to resist the enemie, for the devill and all evill men, princes, wise-men, gentiles, Iewes are conspired against the city of God: Therefore God fortifieth his citie with all necessarie defences which may hold out the enemie.

The walles are two fold: invisible, the protection of God, which the world seeth not, for the Lord is a wall of brasse about his Church to repell her enemies, & a wall of fire to burne them, also he hath his Angels who pitch their tents about his holy and chosen ones. There were horses of fire compassing *Elizeus*. The Church hath walles invisible and visible. Zech. 2. 5. 2 King. 6. 7.

The outward and visible walles are made of a number of lively stones, compacted together by the morter of love, strongly resisting all the enemies of the Church, (for through unitie the Saints are strengthened by the power of their God. *Boni enim cives mania civitatis*, good citizens are the walles of the citie.) And upō these walles compassing them on al sides be bulwarks, whereupon are set the *cannons* of the word of God, (mighty in operation, destroying the enemies;) and the censures of the Church, namely excommunication, which being lawfully used, is of greater power to subdue the enemie and resist him, then all the power of civill authority.

The sinnes of princes and people make great gaps in the walles, at which the devill and enemies of the Church and wolfes enter and destroy the Lords vines. They with *Tobias* and *Sanballat* stay the building of these walles, and are striving to build the walls of Iericho, which were forbidden by *Iosuah* to be reedified under a great curse, which lighted on *Hiel* the Bethelite in the daies of *Achab*; pitie is it to see the princes of this world so much enfeebling *Ierusalem* to strengthen *Iericho*. Neh. 4. 2. 1 King 16. 34.

David crieth to God that he would build thē, whose power is greater then all the worlds, who as he hath invisible walls of his protectiō, so he hath outward defences to maintain his Church, he is master of it, yea master builder of it, and sendeth forth servants to strengthē his work. I see many pulling down the walls, yea with *Edom* in the destroying of *Ierusalem*, crying, *Iacke, sacke, raze, raze up the foundation*. Few with *Nehemiah* mourning Psal. 137. 7. Neh. 1. 4.

ning for the ruines of Gods house in all parts, and helping to restore them. Let us therefore goe to the God of *David*: who albeit he was king of the towne, and began to build the citie and walles, and laid materials to the Temple, yet he knew that the labourers wrought in vaine, unlesse the Lord of heaven
Psal. 127. 1. builded the citie; Lord repaire the decaies of thy Church, for thy Christs sake.

[*For thy good pleasure.*] He findeth the ground of all that perfection to be in God himselfe and his good favour, and not in men or their merits: for as the whole building of the Church is the onely worke of God; so is the reparation of her ruines onely belonging to himselfe. Men might have builded with
It belongeth to God to build the Church. stone and bricke the exterior walles, but it is proper to God to build his spirituall Church. And this is a token that God hath pleasure in his Church, when he sendeth good builders; bestoweth materialls of spirituall graces, raiseth up fortifiers, as *Cyrus* and *Darius* good Princes, *Nehemiah*, good governours, *Ezra* and others good Priests: and there are obedient and
Neh. 4. 17. carefull people; who doe take the sword in one hand, and the instrument of building in the other, that the Lords *Ierusalem* may be reedified. But when his favour is departed, then in his wrath, he giveth Princes, Governours, Nobles, Preachers, and people who strive either to hinder the building, or to pull down the building, to build up *Iericho*, and cast down *Ierusalem*. (*David* he craveth that God may be favorable according *to his good pleasure*, for the building of the Church dependeth upon Gods good will and pleasure; who when he liketh his Church, can advance her, and when hee is displeased with her cast her downe. It appeareth evidenly now that God is angry with his Church in all parts of Christendome, when hee is pulling downe, and not raising up his Church, wee have provoked his wrath against us; and his foule abhorreth our hypocriticall profession, and our wicked conversation.

Verse XIX.

Then shalt thou accept the sacrifices of righteousnesse, even the burnt offering and oblation: then shall they offer calves upon thine altar.

THis is the promise of thankefulnesse to God, wherein is set downe a correspondence or restipulation betwixt the people

ple who shall offer sacrifices, and God who will accept them. And Gods service then goeth well, when wee offer willingly, and God accepteth gladly. *Note.*

[*Then.*] Marke the time: when God hath beene favorable to his Church in forgiving her sinnes, then hee will accept the offerings. For pray what ye please, and distribute to the poore, if God doe not like of it, all is in vaine. *Caine* offered sacrifices, but the Lord accepted them not, because hee hated his eviell heart. *Abel* offered in faith and was accepted. If our sinnes be forgiven us, God will heare our prayers. Gen. 4 5.

But how shall ye know if your offerings bee acceptable to God, seeing there is no fire to fall downe from heaven, as that which burnt up *Elias* sacrifice? Yee shall know that albeit an elementarie or materiall fire falleth not down, yet the fire of the Spirit falleth on our hearts, the fire burning up the drosse of our corruptions by unfained repentãce, warming our hearts with the love of God, kindling our hearts with a zeale of Gods glorie. This is the fire which will fall downe from heaven upon our soules; which sensibly we feele, if the Lord heare our prayers. 1 King. 18. 34. *Note.*

[*The sacrifices of righteousnesse.*] Those may be expounded of that righteousnesse which we ought to doe to our neighbours, as we offer unto God a sacrifice of a contrite heart, the calves of our lippes by praises, so those are the sacrifices of righteousnesse by our hands, so that heart, tongue, hand, should be all offered to God, for God liketh well of righteous dealings, that our hand be not defiled with blood, covetousnes, oppression, which being sacrificed to Satan by sinne, cannot bee lift up to God by prayer, but let us lift up pure hands; let us wash our hands in innocencie and then compasse Gods altar. Psal. 26 6.

It would seeme to bee some difference, where God said, hee would have none of their sacrifices, and now they promise sacrifices? Indeede if the sacrifices be onely externall, what accounteth God of them, if they want mercy and righteousnesse, for he will have mercy and not sacrifice? Therefore let externall and internall worship bee conjoyned, and then God will like best thereof: but being separated from spirituall offerings, it is abominable and a burthen to the Lord. *Objection.* *Solut.* Hos. 6. 6. What sacrifices are accepted of God.

[*They shall offer calves upon thine altar.*] The calves are the acalves of thelips; the altar Iesus Christ, who was both represented by the brasen altar, & by the golden alter. For no sacrifice or The altar Iesus Christ by whom we must offer our prayers to the Father.

prayer could ever be acceptable to God, unleſſe it were offered upon Ieſus Chriſt, for hee is *ſacraficium ſacerdos & altare*; as *Auguſtine* ſaith, he is the Prieſt, the Altar, and the ſacrifice; the offerer, the thing offered, and the altar upon which it is offered.

All the moſaicall altars are abrogated, becauſe of the legall ſacrifice there is made an end. The heatheniſh altars have no place; The popiſh altars are abominable; after the apiſh imitation of the Iewiſh altars, they would offer that *encruentum ſacrificium miſſæ*, unbloody ſacrifice of the maſſe; without any warrand of Gods word. It is enough for us to offer, not Chriſt to the Father, but our prayers by Chriſt to the Father, who will ſmell a ſweet ſavour of reſt, of all our petitions and thankes which are preſented upon Chriſt, and for him. Lord keepe us from the altar of *Damaſcus*, and let us offer all our offences upon Ieſus Chriſt, with whom we ſhall be very heartily welcome to God. Amen.

A

A GODLY AND FRVITFVLL EXPOSITION ON THE CXXX. PSALME, the sixt of the *Penitentials*.

THE TITLE.

A Song of Degrees.

OF the Psalmes there are fifteene called *Songs of degrees*, or *cantica, maaloth* of assention, whereof foure are assigned to *David*, and one to *Solomon*. Why they are thus intituled, it is much controverted, some thinke them to be thus called, because there were so many stepps in the Temple of *Solomon*, whereby men ascended; as *Augustine* in the hundred and fifty Psalme, whose oppinion *Bellarmine* citeth. But apparantly they have not taken their name from this, because in *Davids* daies not so much as the Temple was builded. Others be of opinion that it was after the people came from *Babylon*, which is as light; when that captivity was so many hundred yeares after *Davids* death. I thinke the Hebrew word is rather to be referred to the tune and notes, which should ascend in singing, or be swift in high notes, being so excellent, and so fit to be sung. The allegorie is not to be neglected, that we should by singing them, ascend from this earth to that heavenly Ierusalem in our affections.

Why called a song of degrees.

An allegory.

Bellarmine thinketh this Psalme should be sung for the soules of those that are in *profundo*, in a deepe place; who desire to arise and get Gods mercy. But who doth not see (except hee be blinde) the heritiques errour? What? doth he know whither

Bellarmines errour concerning the singing of this Psalme for those that are in purgatorie.

ther ſuch have repented, whether they have confeſſed their ſin or not? For thouſands die without confeſſing them. If their ſinne be mortall they goe to hell ſay they, from which there is no redemption.

Such forme of prayer then, ſeeing it hath no warrant in the word, it ſhould be rejected as ſerving to no uſe, and no credite ſhould be given thereto. This Pſalme was made many hundred yeares before purgatorie was invented, which was not found out till after Chriſt; before Chriſts dayes there was none, as they themſelves confeſſe. And in this Pſalme there is not one word that can give the ſmalleſt warrant to that diveliſh and fooliſh invention. Let them ſing their *De profundis* as they pleaſe, they doe themſelves no more good then they doe to o-
Note. thers, and that is none at all: only they ſpend ſome idle houres, and gaine ſomewhat to themſelves by ſuch meanes.

The ſubſtance of this Pſalme.

In this Pſalme is contained an earneſt and ardent prayer of a troubled heart: firſt for mercy to his ſinnes; and next, for deliverance therefrom: and laſt, an exhortation to all men to hope in God, becauſe he will be a continuall redeemer of his people, and can finde meanes to deliver them from all their ſinnes and iniquities.

The parts of the Pſalme.

In the firſt foure verſes is contained his tentation, by commemoration of his prayer, which hee conceived when hee was in greateſt perill. Next, by forme of tranſition hee affirmeth that yet he will depend upon God and his word, in the fift and ſixt verſes. And laſt, he recommendeth this ſame hope to the Church in the laſt two verſes, with a bold aſſurance of the favour of God towards his choſen.

Verse 1.

Out of the deepe places have I called unto thee O Lord.

Out of the deepe places.] In this verſe hee ſetteth downe, Firſt the place from which hee ſpoke, *de profundis*, out of the deepe places. Secondly, the forme of his prayer, *I called*. Thirdly, the perſon to whom hee prayeth, *To thee, O Lord*.

By

By the deepe places. (as all the ancients consent) is meant the deepe places of afflictions, and the deepe places of the heart troubled for sinne. Afflictions are compared to deepe waters. Psalme, 18. 17. *Hee drew me out of many waters. Save me O God, for the waters have entred to my soule.* Psalme. 69. 1. And surely Gods children are often cast into very desperate cases, and plunged into deepe miseries. To the end they may send out of a contrite and feeling heart, such prayers as may mount aloft, and pierce the heavens. When wee are in prosperitie, our prayers come from our lippes; and therefore the Lord is forced to cast us downe, to the end our prayers may come from our heart, and that our senses may be wakened from the securitie in which they are lying. Albeit the throne of God be most high, yet he delighteth to heare the petition of hearts that are most low; that are most cast downe by the sight of sinne. And there is no affliction, neither any place so low (yea, if as low as the bellie of the Whale wherein *Ionas* lay) which can seperate us from the love of our Lord, or stay our prayers from comming before him. Those that are furtheſt cast downe, are not furtheſt from God, but neereſt unto him. God is neere to a contrite heart, and it is the proper seate where his Spirit dwelleth, Isa. 66. 2. And thus God dealeth with us, as men do with such houses that they are minded to build sumptuously and on high, for then they digge deepe grounds for the foundation. Thus God purposing to make a faire shew of *Daniel*, and the three children in Babel; of *Ioseph* in *Ægypt*; of *David* in Israel, hee first threw them into the deepe waters of affliction. *Daniel* is cast into the den of Lions. The three children are throwne into the firie oven. *Ioseph* is imprisoned. *David* exiled. Yet all those he exalted and made glorious Temples to himselfe.

By the deepe places is meant afflictions into which the godly are often plunged.

Note.

Note.

Ionah 2 6.

God nigheſt unto them that are most low.

Simil.

Dan. 6. 16. Dan 3. 23. Gen. 39. 20. 1 Sam. 27. 2

Marke hereby the dulnesse of our nature, that is such, that God is forced to use sharpe remedies to awaken us. *Ionas* lay sleeping in the ship, when the tempest of Gods wrath was persueing him: God therefore threw him into the bellie of the Whale, and bottome of the deepe, that from those deepe places hee might cry to him.

The dulnesse of our nature hath neede by sharpe meanes to be wakened. Ionah 1. 6. 17

When therefore wee are troubled either by heavie sickenesse, or povertie, or oppressed by the tyrannie of men let us make profit and use thereof, considering that God hath cast his best Children in such dangers for their profit; and that it is better to bee

Vse.

bee in deepe dangers praying, then on the high mountaines of vanity playing.

By the deepe places may be understood also an heart deepely wounded with the consideration of sin & Gods justice, for God will not accept such superficiall and scurfe prayers, which come only from the lippes, and not from a contrite and broken heart.

1 Sam. 1. 16 Exod. 14 15 *Hanna* the mother of *Samuel*, out of the bitternesse of her heart powred out her soule before the Lord. *Moses* albeit he spoke not at all, yet the Lord said unto him, *Why cryest thou*: for out of the deepe places of his heart he called on God. Will not God cast backe the dung of those foolish prayers on their faces, who thinke to be heard by their much babling, and idle repetition of an uncouth language which they understand not, or numbering beedes; as though God could bee pleased with such foolish and childish toies, which come not from faith (because they lacke knowledge;) nor yet from repentance, or a sorrow for sinne? Let not men thinke to find mines of gold or silver, in the streets, no, they must digge into the bowels of the earth for them. So, let us not deceive our selves thinking Gods favour may be gotten everie where, for in the deepe places it is to bee found.

Simil.

[*I called upon the Lord.*] The person upon whom he calleth was the Lord *Iehovah*, one who onely both might, as omnipotent, and would as most loving heare him. *Whom have I in heaven but thee, and in earth none beside thee.* If Christ were not onely sufficient, to whom and by whom we should pray, we might seeke for others; but seeing hee is sufficient, and none other, what follie is it to pray to any but to him? God differeth from kings, kings are not able of themselves to doe all the duties of their office to their subjects; as *Moses* although indued with extraordinarie graces, for his ease had seventie joyned to him to be judges of the people; and therefore wee must addresse our selves to the kings officers to end our businesse. But our God is infinite, and willeth all men to come to him; *Come to me all ye that are wearie and laden.* To adde to a thing perfect, is to diminish it; as to light a candle to the Sun, or poure a drop of water in the Ocean, addition to things imperfect, makes them the greater, as the more waters the greater river, the more men the greater armie, more gold the greater treasure. Then to adde to an infinite God, a perfect Christ, is nothing else but to dishonour him. Search all the Scriptures, if they yeeld one precept or exam-

Psal. 73. 25 God is all-sufficient therefore pray to him.

Exod. 18. 18

Mat. 11. 28. *Simil.*

To adde to a thing perfect is to make it imperfect.

example of either Patriarke, Prophet, or Apoſtle, doing or commanding any one to be prayed unto but God onely. Their apocrypha and unwritten verities, and their *Legenda aurea* muſt be all their warrand.

Let us therefore with *David* in all our prayers call upon God, and with *Elias* (when *Baall* could not heare his prieſts) pray to our God; and with our Saviour Chriſt, ſay, *Our Father which art in heaven.* 1 King. 18. 29,30. Mat. 6. 9.

[*I called.*] Hee ſetteth downe the forme of his prayer under the name of *calling*; which ſheweth his fervent intention, not onely in calling upon God, but crying. And this manner of fervent prayer is moſt neceſſary (albeit God doth as well heare us when with *Ezechias* we *mourne as a dove*, and *chatter as a ſwallow*) both to ſtirre up our ſelves and others to call on God. For we are more moved when we call and cry, then when we ſpeake with a loud voice. Pray unto the Lord fervently Eſa. 38. 14.

VERSE II.

Lord heare my voyce, let thine eares attend to the voyce of my prayer.

IN this verſe hee craveth attention, that God would lay his eare to his ſuite before hee propound it. For as a ſubject when he finds the Kings eare prepared to heare him, he thinketh that then hee will bee the more ready and willing to grant his ſuite: So *David* heere out of the abundance of his heart, uſeth this repetition, *heare me*; not that hee doubted whether that God heard: for himſelfe ſaith, *Hee that planted the eare, doth not he heare?* But by hearing, hee deſireth the grant of his ſuite. As the King is then ſaid to have heard a ſupplication, when he hath granted it. *Simil.* Pſal. 94. 9.

Let us with *David* cry from a penitent heart and in faith, and then we may be aſſured, the eare of the Lord is ready to hearken unto all requeſts. *Vſe* 1.

Thoſe are to bee blamed who thinke that the Lord doth not heare them, if immediately he doth not grant their deſire, for his delay is for our beſt; and it is our duty patiently to attend his pleaſure & time. This petition is often repeated in the Pſalmes, as *Pſal.* 16. 2. 5. 4. 17. 7. &c. Prepare your hearts to pray, and his eare is ever open to heare you. Reade 2 *Chron.* 6. concerning *Vſe* 2.

Solomons dedication of the Temple, there he prayeth that God would bow downe his eare, ſo often as they called for grace.

VERSE III.

If thou, O Lord, ſtraightly markeſt iniquity, O Lord who ſhall ſtand?

4. *But mercy is with thee, that thou maieſt be feared.*

These two verſes are the ſumme of all the Scriptures.

THeſe two verſes containe the ſumme of all the Scriptures. In the third is the forme of repentance; and in the fourth the mercies of the Lord. Theſe are the two mountaines *Gerazin* and *Ebal*, mentioned in *Deut.* 27. 12, 13. Theſe are the two pillars in *Solomons* Temple. 1 *King.* 7. 21. called *Iachin* and *Boaz*: we muſt with *Paul* perſwade our ſelves that we are come from mount *Sinai* to mount *Sion*, where mercy is, although

Ier 24 1,2. ſome ſowre grapes muſt be eaten by the way. *Ieremie* taſted in his viſion firſt a bitter figge out of one basket, then a ſweet figge

Exod. 15.25. out of the other. In the daies of *Moſes*, the waters were firſt

2 King 4.41. bitter, then ſweetned by the ſweet wood. And *Elizeus* caſt in ſalt in the pottage of the ſonnes of the Prophets, then they became wholſome.

[*If thou, O Lord.*] Marke here that in this third verſe he two times nameth God, by *the Lord*, (as hee doth alſo in the ninth verſe) ſhewing to us hereby his earneſt deſire to take hold of

All Gods qualities muſt concurre together for our good. God with both his hands. He nameth him not onely *Adonai*, but alſo *Iah* (which two ſignifie his nature and power) all the qualities of God muſt bee conjoyned and concurre together for us, although he be *Adonai*, yet if he be not alſo *Iah* we are undone.

[*If thou ſtraigtly markeſt iniquity.*] Having craved attention in the preceding verſes, he ſetteth forth his petition, that God would not uſe the extremitie of his judgement, but deale mercifully with him, not craving an account of his debt, but freely pardoning him. This petition he doth not propound in ſimple termes, but involveth it in a reaſon, by which God might be moved: if thou (ſaith he) wouldeſt marke all mens iniquities, thou wouldeſt condemne all, but it agreeth not with thine infinite goodneſſe to deſtroy all fleſh, therefore I ſhould not ſeeme to be overbold to ſeeke to bee free of thoſe gulfes of miſeries whereinto my ſinne hath throwne me headlongs.

In

In the first part of this verse, I observe these three things. First, that God is the marker. Secondly, that he marketh iniquities. Thirdly, that he marketh iniquities *straightly*.

[*If thou markest, O Lord*:] Here wee see the phantasies of those controlled, who sinne, and say (as the Psalmist saith of them) *tush God seeth not*, or regardeth not. O foole, hee that made the eie, cannot he see? hee that made the heart, can hee not discerne of the thoughts thereof and marke them? where wilt thou goe from the presence of the Lord? God is said to observe and marke mens sinnes when hee taketh heed to punish them: and he passeth by the sinnes of his elect, when hee mindeth not to punish. *Non advertit*, (saith one of the Fathers) *quia non animadvertit*, he seeth them not, because he punisheth them not. *Cum advertit, evertit*, when he looketh on the sinners wickednesse, he overthroweth the sinners themselves. A Iudge looketh differently on the faults of his childe, and the crime of rebells; he seeth the one with a revenging eye to punish them, the other with a pitifulleye; So God after he hath lovingly chastised his owne children, hee overseeth them, and covereth them with the mantle of his sonne. *Baalam* (though a false Prophet) saith most truely, *The Lord seeth no sinne in* Iacob, *nor iniquity in Israel*. Psal 64 5. Psal 94.9. How God is said to marke mens sinnes. *Simil.* Numb.23.21.

[*If thou markest iniquitie.*] The thing that God marketh is iniquitie. The word *iniquitie*, is sometimes taken generally for any fault or offence against God, our selves, or our neighbours; sometimes especially for those sinnes which are directly against the first table, and concerneth God immediatly, or for the violation of the second table concerning our neighbour, which toucheth God mediately, as also for the sinne directly against our selves, all of them, both in respect of the number, quantitie, and qualitie, are pointed out by *David* under this word. Let us therefore whatsoever our iniquities bee marke the same our selves, and bewaile them, and then God shall marke them, as letters written on the sand. Let us be a *Cato* and *Momus* against our selves. And howsoever the proud Pharises of the world vaunt and brag of their integritie; let us with the Publican cast downe our selves, knocke on our brests, and say, *God be mercifull unto us miserable sinners*. The signification of the word iniquity. Luke 18.13.

[*If thou straightly markest iniquity.*] The manner how hee is said to marke, is not lightly, as many judges doe, but straightly

God marketh ſtrictly. Mat. 12.36.

every circumſtance, every word, every action, yea every thought. Chriſt ſaith, *of every idle word we muſt give an account*, he is a ſtrict exacter with whom we have to doe. Therefore our duty is to marke narrowly our owne actions, yea even our thoughts & our idle lookes, (which the papiſts account not ſin) thoſe we muſt marke ſtraightly, that is, daily and hourely, and drive them away, as *Abraham* did the foules from his ſacrifice.

Gen. 15.17.

[*Who ſhall ſtand?*] All of us are ſinking in the pit and filth of ſinne, (with *Ieremie* in the dungeon) till ſome *Ebedmelech* come to him and let downe coards to draw us out. None can ſtand before this God, who *findeth folly in the Angels*, yea the *Angels are not cleane before him*, and the Seraphims cover their face and feete with wings. *Abraham* ſaith, *What am I duſt and aſhes.* *Iob* ſaith, *I will lay my hand upon my mouth: If I ſhould juſtifie my ſelfe, my cloathes would condemne me.* A man may ſee farre under the Sunne, but hee cannot looke the Sunne in the face. A man may be righteous before men, and not fall under danger of the Kings lawes; but who can ſtand before God? This ſhould teach us in time to leave off to ſin and offend him, if wee abuſe his patience which ſhould leade us to repentance, it is a ſigne we are not children, but ſlaves: for children will bee very loth to offend their loving fathers, but will feare to incurre their wrath. Let us remember that ſentence of the wiſeman (albeit an Ethnicke) *Furor fit læſa ſæpiùs patientia*: patience often offended, in the end turneth into fury and rage.

Ier. 38.12.

Iob 4.18.

Gen. 18.27.

Iob 9.20.

Simil.

Abuſe not the patience of God.

By this his example *David* giveth a caveat to all the Church, that none ſhould offer to come in Gods ſight without an humble confeſſion of their unworthineſſe, for *God marketh ſtraightly*. Whoſoever flattereth himſelfe with an opinion of his owne holineſſe, deceiveth himſelfe, and is unworthy to receive the ſmalleſt relaxation at Gods hands.

Let none come before God unleſſe they acknowledge their owne unworthineſſe.

Albeit hee prayeth here as one man, yet prayeth hee in the name of all the Church, as though he would ſay from the firſt *Adam* to the laſt, all are loſt and damned, if God would exact a ſtraight account of them. Therefore the holieſt on the earth muſt acknowledge with *David* his owne unworthineſſe, and flee to Gods mercie as to a citie of refuge.

Although *David* ſpeaketh generally of all mankind, yet doth he it not thereby to extenuate his ſinne, but rather to amplifie and aggravate the ſame, confeſſing himſelfe to bee in the ſame common

common condition with others, and through ſin no leſſe miſerable. Many will ſay, God forgive us, we are all ſinners, as though the multitude of ſinners could be a patronage and excuſe to their wickedneſſe. No, by the contrary when he hath acknowledged himſelfe to be culpable, he confeſſeth himſelfe to be ſo much the more guilty of judgement, ſo that of all mankind there is not one who of himſelfe can eſcape eternall judgement. Then if every one would examine himſelfe he could not but bee humbled, for the more generall that miſery is, ſomuch the greater is it. The more generall miſery is, it is the greater.

This place then letteth us ſee, that no man can ſtand by his owne workes. For if God would call the holieſt to an account, he might finde them, even by the teſtimony of their owne conſcience guilty of judgement. Thus Chriſt reaſoned with the Iewes, taking an argument from their own conſcience; *Let him*, ſaith hee, *who is without ſinne among you, caſt the firſt ſtone at her*, namely at the woman taken in adulterie. Iohn 8.7.

The Papiſts confeſſe that the imperfection of our works is ſupplied by Gods mercy, but they divide righteouſneſſe, giving Chriſt one part, and taking to themſelves another; who doth not ſee how far they erre from the Prophet *Davids* confeſſion? Why eſtabliſh they workes of ſupererrogation, which is a ſuperlative folly, if they cannot deſerve more then may ſave themſelves.

It is a vaine thing to dreame either of *ſatisfaction* or *ſatiſpaſſion*, that either a man can doe enough, or ſuffer enough to ſatisfie God for ſinne. Chriſt hath ſatisfied for us all, both the law by obedience, and the juſtice of God by his ſufferings; *who hath cloſed all under ſinne, that he may have mercy on all.* Againſt merits. Rom. 11.32.

Bellarmine ſaith well on this place. *Offenſio in Deum eſt infinitæ magnitudinis.* The offence done againſt God, is of an infinite hugeneſſe; We can neither worthily, or as it becommeth us, ſatisfie for it, nor acknowledge the heavineſſe and weight thereof. 2 How can a finite man make account for an infinite ſumme to ſuch a God, who knowing the number thereof craveth an exact reckoning? *Vide Bellarmine Pſal.* 130.

[*But mercie is with thee, that thou maieſt be feared.*] He being plunged in the depthes of ſinnes and ſorrowes, is not able to reskew himſelfe, till God relieved him. The thing which he cannot finde in himſelfe or in any other, he ſeeketh it in God. What he findeth not in himſelfe or others he findeth in God.

The earth is barren by nature, an hard, dead, and cold ele- *Simil.*

ment, till it get life, heate, and moysture from heaven: the same warmeth and quickeneth it, and so it becommeth fruitfull: even so by nature there is neither light, life nor grace in us, untill God send them downe from heaven.

Wherefore then doe sinners seeke any releefe from beneath. *Every good gift commeth from the father of lights.* Let us seeke it where it is to bee found. *Why seeke yee him that is living* (sayth the Angell) *among the dead*? Why seeke wee life in the dead world?

Iam. 1. 17
Luk. 24. 5

Mercie excludeth all merits. For grace and merits (as *Paul* reasoneth) doe fight *ex diametro*. If we be saved by grace, then merite is no merite, if by merite, then grace is no grace. To joyne these two, grace and merite, with the old heretiques the Pelagians, or with the Semipelagian-arch heretique Papists, is great folly, for they can no more agree together, then fire and water; of which necessarily the one will destroy the other. Dagon and the Arke of God could not consist together, nor the foote of *Nebuchadnezars* image composed of iron and clay.

Mercy excludeth merit.
Rom. 3. 28

2 Sam. 5. 2
Dan. 2. 43

[*Is with thee.*] It is *of him* and *from* him, as the author and God of all mercies, it is *in* him as a fountaine to bee found; It is *with* him lying in his treasurie; yea in a word it is *himselfe*, beginning, mids, and end, is ever mercie and compassion. Are you in misery, stand you in neede of mercie? Yee know where to finde it, even in God, and with God. *All the waies of the Lord are mercie and truth, to them that walke uprightly.* If thou bee sicke, thou knowest where to have medicine without mony; if poore, where true riches are to be gotten, if hungry, where food is. There is no miserie in mans nature, which may not be helped by Gods mercie in the remission of sinnes. This mercy, as *Augustine* saith, is to be found in the redemption of Christs blood.

How mercy is said to be in God and with God.

Psal. 25. 10

The mercies of God supplie all the miseries of man.

[*That thou maist be feared.*] The consequent of this mercie is showen in the latter part of this verse, that God may bee feared. But it seemeth very strange that mercy should beget feare, where rather love by it should be stirred up in our hearts? I answer, the obteining of mercy begetteth both feare and love, a childish feare least wee offend him, a childish love whereby to please him. When the Apostle saith *love expelleth feare*, hee meaneth of a beastlie and slavish feare, but true love and true feare may stand both together, a childe may feare to offend his loving father, whom he loveth. The

Objection.

Solut.

1 Joh. 4. 18

True love and true feare are alwaies together.

Simil.

The end for which God offereth himſelfe ſo peaceably to man, and ſo ready to graunt him mercy, is, *that hee may be feared*. If men were not aſſured to get mercy when they repent, there could be no worſhipping of God, or godlineſſe, and if we had no eſperance of grace, why ſhould wee pray or uſe divine ſervice in vaine?

The Papiſts underſtand not this ground: for albeit they ſpeak largely of the feare of God, yet they keepe miſerable ſoules in perplexitie, denying that God will ſhew mercy unto them; calling it an high preſumption, that any ſhould aſſure himſelfe of Gods mercie. What doe they I pray you, but build without a foundation? For God can never be rightly worſhipped, unleſſe wee have an aſſurance of his mercy. I wiſh that thoſe Doctors who obſcure the grace of God, and teach mens righteouſneſſe, could weigh this rightly. Is it not a vaine thing in them to affirme, that they would have Gods ſervice and worſhip advanced, themſelves in the meane while obſcuring Gods graces and mercies, which ſhould move men moſt to worſhip him? The Papiſts are miſerable comforters.

But the doctrine of grace (ſay they) maketh men ſecure and negligent of good workes? It is true, fleſhly men will abuſe Gods grace in wantonneſſe; but is it reaſonable that for their perverſneſſe the glorie of God ſhould be obſcured, and the elect and faithfull ſhould be defrauded of their comfort? *Objection.* *Solut.*

VERSE V.

I have waited on the Lord; my ſoule hath waited, and I have truſted in his word.

6. *My ſoule waiteth on the Lord more then the morning watch, watcheth for the morning.*

IN theſe two verſes, *David* declareth that out of the faith which he had of the remiſſion of his ſinnes, ſprang forth the hope which he had of the accompliſhment both of his ſpirituall and temporall deliverances, for faith muſt precede, and hope muſt follow and attend upon that which was beleeved, faith and hope are both one in ſubſtance; they differ in this, that faith preſently apprehendeth the promiſes of God, and hope attendeth the receiving of them. Men (yea the chiefeſt) may change or become unable to doe that which they promiſe: but our God if hee promiſe, and wee beleeve God can doe, and will doe accordingly. Wherein faith and hope differ.

Mat.5.18. Pſal.119 96. dingly. Heaven and earth ſhall chang, but one title of his word ſhall not faile. *I have ſeene an end of all perfection, but thy word is exceeding large.* Hope is an anchor, to which thou being tied, thou art in ſafety. Albeit thou ſeeſt no naturall reaſon why thou

Rom.4.18. ſhouldeſt hope, yet hope above hope, as *Abraham* did when he ſacrificed his ſonne.

In theſe two verſes he doth foure times make mention of his hope, and attendance upon God and his word, to let us ſee how

Hope a ſure refuge in time of tentation. ſure an holde wee ſhould take on God, and with how many temptations our faith is aſſaulted, when wee can ſee no reaſon thereof. There is nothing will beare us up but hope. *Spero me-*

Simil. *liora.* What encourageth husbandmen and marriners, againſt the ſurges and waves of the ſea and evill weather, but hope of

Simil. better? What comforteth a ſicke man in time of ſickneſſe, but

Similie. hope of health? or a poore man in his diſtreſſe, but hope of

Simil. riches? or a priſoner, but hope of liberty? or a baniſhed man, but hope to come home? Al theſe hopes may faile, as oftentimes wanting a warrand. Albeit a Phyſitian may encourage a ſicke man by his faire words, yet he cannot give him an aſſurance of his recovery, for his health dependeth on God: friends and

Our hope in God cannot faile us. courtiers may promiſe poore men reliefe, but all men are liers only God is faithfull who hath promiſed. Therefore let us fixe

1 Cor.10.13. our faith on God, our hope on God, for hee will ſtand by his

Note. promiſe. No man hath hoped in him in vaine, neither was e-

2 Sam.5.4. ver any diſappointed of their hope. *David* was thirty yeares of age before he attained to the kingdome, which was promiſed

Exod.12.40. to him being a youth. The *Iſraelites* were in *Ægypt* foure hundred yeares, and in the wilderneſſe fortie yeares, yet at laſt came

Amos 5.23. home to *Canaan*. God brake not his promiſe to *Abraham*. The

Gen.15.13. *Iewes* were ſeventy yeares in *Babylon*, yet at laſt God brought

Ier.29.10. them backe according to his promiſe by *Ieremiah*. So our hope ſhall never be diſappointed.

[*My ſoule hath waited.*] By this doubting and ingemination of his eſperance and hope, he would ſignifie, that unfainedly without diſſimulation hee attended the promiſes of Gods mercifull deliverances. Out of which we may gather, that he was not only patient & conſtant before men, but he nouriſhed his patience ſecretly before God; which is the only & beſt triall of faith, for albeit there be many that are aſhamed through their ambition to murmure againſt God in their troubles, & to utter to men their diſtruſt

diſtruſt, and diffidence, yet there is not one among twenty who will keepe himſelfe from ſecret murmuring and grudging before God, and who can awaite patiently the day of Gods deliverie, as that king ſaid, *Why ſhould I attend on the Lord any longer?* 2 King. 6.33. But we ſhould not precipitate and haſten, he *that hopeth will not be to haſtie*, but waiting patiently on Gods time, attend his leaſure willingly, for his time is our beſt time. He that beleeveth ſhall not make haſt. Iſa. 28.16.

[*And I have truſted in his word.*] He ſetteth downe the ground of his truſt, even the word of God, and Gods promiſe. And indeede we deceive our ſelves by vaine hopes and dreames, if we thinke God will give that to us, which he never promiſed, neither we beleeved: faith and hope doe not leane on imaginations, but upon the ſure truth of Gods word. Therefore ſaith hee, *Remember thy word to thy ſervant in which thou gaveſt me hope.* Faith and hope depend on Gods word. Pſal. 119.49.

Bellarmine citeth this ſame place of Scripture, which maketh much againſt himſelfe, who biddeth men beleeve thoſe unwritten verities, and decrees of counſells, as if they were the written word of God, and whereon doth all papiſticall ſervice relie, but upon the traditions of men? and who relieth on thoſe, their hopes are in vaine, and themſelves (like unto thoſe that leane to dreames and viſions, or to oracles of divils,) ſhall be illuded, becauſe they reſt upon falſe grounds. So if you would be aſſured of eternall life, take a ſure hold of the holy Scriptures, a ſure rocke to leane unto in trouble and adverſity. *Whatſoever* (ſaith *Paul*) *is written, is written for our inſtruction, that by patience and comfort of the Scriptures we might have hope.* The Apoſtle ſetteth forth the word, as the only ground of his faith and hope, and affirmeth that our faith is in vaine, unleſſe it forme us to true patience and attendance upon his promiſe and good will towards us. Thoſe who leane to any thing but Gods word, reſt on ſandie founDations. Rom. 15.4.

Herein of all heretiques the papiſts are moſt to bee blamed, who denie the uſe of the Scriptures to Chriſtians, thinking that thereby their knavery in abuſing the people would bee diſcovered and made manifeſt to the eyes of the world. *He that doth evill, hateth the light.* How can the people ſee when the candle is put under a buſhell? But now ſeeing the light, not of a candle, but of the Sunne ſhineth, I would wiſh you all, (not as hooded hawkes whoſe eyes are cloſed, and are led they doe not know whether) not to be led blindfolded to hell, but in time deſire that your eyes may be opened, that you may ſee the word, and by Againſt the papiſts withholding of the Scriptures from lay people. Iohn 3.20. *Simil.*

it try who ſpeaketh truth, who teacheth erroneous doctrine.

Iohn 5 39. *Search the Scriptures, for in them ye will finde eternall life.*

[*My ſoule waiteth on the Lord.*] This is the fourth time that he ſheweth that his ſoule, that is his inward affections waited on the Lord, and this is the ſixt time, that hee maketh mention of the Lord, implying (one God, and one faith, one hope) that God was the only ground of his hope, that hee could not goe from him, and to declare the fervencie of his attendance hee compareth it to the expectation and looking of the morning watch for the breake of day, yea that his did exceede theirs.

Bellarmines opinion concerning this verſe, confuted.

This verſe is falſely perverted and tranſlated by *Bellarmine*, who ſaith, that the Latine vulgar tranſlation, *Videtur partim mutila, partim redundans, cum non habeat bis à cuſtodia matutina ut habet hebraica veritas, & habeat uſque ad noctem, quod non habet veritas hebraica.* And therefore willing to reconcile them, he ſaith, that both *night* and *day* they ſhould awaite upon God. But ſeeing he granteth there is no word of *the night* in the Hebrew verity, why would he goe from the light of the Scriptures to his corrupt tranſlation, citing Saint *Ierom*, who maketh twice mention of the morning, not once of the night. But hee perverteth Scriptures as his manner is, and in confeſſing that our tranſlation is according to the Hebrew verity, he graunteth that his tranſlation is after a Latine lie, which indeede is both defective, and redundant, leaving out that which ſhould bee in the *morning twiſe*, and putting in night, which ſhould not bee there. But no marvell, ſo is all their doctrine, bringing in darkneſſe of ignorance, and putting away the light of the morning the Lord Ieſus Chriſt.

Reade *Chryſ.* traſlation The night divided into foure watches.

[*More then the morning watch, watcheth for the morning.*] The night was divided in foure watches, every watch had three houres, the laſt watch becauſe neareſt the day, and light of the Sunne, is moſt comfortable, and therefore moſt deſired.

Out of this verſe I obſerve theſe foure things. Firſt, that this world is a night. Secondly, that Chriſtians are watchmen. Thirdly, that their comfort and light muſt come from above, from Chriſt that Sonne of righteouſneſſe. Fourthly, that the light commeth not till the fourth watch.

1. *This world is a night.*

The world is a night, & its darkeneſſe re-

The morning preſuppoſeth the night, and this world moſt properly is compared to a long winters night which is very uncomfor-

comfortable. The light is comfortable both to those that are in health and sickneſſe, when men lie in darkeneſſe they are diſcouraged, and their griefe is augmented and increaſed, but when they ſee the day breaking, they take heart. The darkeneſſe repreſenteth hel, wherein there is utter darkeneſſe & no light, neither materiall nor ſpirituall; there ſhall bee a fire burning, but neither giving heate nor light, and the light repreſenteth heaven, where there ſhall be no darkeneſſe, *For the Lambe ſhall bee the light of the houſe.* Rev. 21.23.

preſents Hell, as the light repreſents Heaven.

The night alſo is cold, wanting the Sunne which warmeth the earth, and both man and beaſt: ſo is the world a ſhadow of death, a darke dungeon, a portrature of hell, no comfort to be had in it, but diſpleaſure and matter of mourning. The greateſt night in this world is the ignorance of God, of which the Apoſtle ſpeaketh: *The night is paſſed and the day is come.* This darkeneſſe overſpreadeth the whole face of the earth, till it pleaſeth God who brought light out of darkneſſe the firſt day, to illuminate our darkned minds by the knowledge of his truth; of which alſo the Apoſtle ſpeaketh, *yee are no more darkeneſſe, but light in the Lord.* Rom. 13.12. Gen. 1.3. Eph. 5.8.

As the night is cold, ſo is this world comfortleſſe. Ignorance a moſt obſcure night.

Spirituall darkeneſſe which carieth to eternall darkeneſſe, is more fearefull then corporall darkeneſſe. Forasmuch as priſoners lying in darkeneſſe, would moſt gladly ſee the light. But theſe who are lying in ignorance of God, deſire never to ſee the light of heaven; they thinke ignorance the mother of devotion, they take pleaſure in it, they hate knowledge, they will not be informed. I pray God open all your eyes, that wee may ſee the light of God in Ieſus Chriſt, that wee doe no more take delight in ignorance, deſpiſing the light offered unto us for the ſalvation of our ſoules. Let us not ſuffer our ſelves to be deceived by Ieſuiticall ſophiſtications. For elſe when wee ſhall bee preſented before that terrible tribunall of God wee would wiſh we had beene of the number of the wiſe virgines, and had prepared oile for our lampes, and might have had the light of the knowledge of God ſhining in our ſoules; which (alacke) ſome of us both contemne, and ſeeke to have it quenched in others. Mat. 25.4.

Spirituall darkeneſſe as moſt evill is moſt to bee feared.

2. *Chriſtians are watchmen.*

David compareth himſelfe to a watchman, the office of a watchman is to take heed, leaſt the enemie come at unawares, and

The duty of a watchman.

Every Chriſtian ſhould watch.

and to give warning to the citizens. Every particular Chriſtian ought to bee a watchman; for he hath enemies both ſpirituall and corporall, continually aſſaulting him, to deſtroy both his ſoule and his body, for which cauſe our Saviour often exhorted his hearers to watch and pray, and by nature we fall a ſleepe, as the Apoſtles did in the garden, and *Ionas* in the ſhip. Therefore it is good we ſhould be carefull to watch over our waies. The watch lookes to the enemie without, but wee have more neede to watch over our domeſtique and inward enemies, leaſt they ſurpriſe us, even our luſts and concupiſcences, our pride, our avarice, our malice, all which are like to overthrow our ſoule. Let us therefore watch, leaſt wee bee ſurpriſed.

Mat.26.41.

Ibid. 40.

Ionah 1.5.

Note.

Preachers are Gods watchmen.

Ezc.3.17.

And as every Chriſtian ſhould watch, ſo much more ſhould paſtors, who are called watchmen, whom God hath made watchmen of Iſrael, that when they ſee traitours and wolves entering into the fold of God, they may give warning, and blow the trumpet, and adverti ſe people of their danger. Thoſe then who take upon them the title of watchmen upon the walles of *Ieruſalem*, and watch diligently for their owne benefit, onely looking to themſelves and not to the Church, they are falſe watchmen, and ſhall bee deſtroyed with the firſt.

Falſe watchmen ſhall be deſtroyed.

Woe and woe againe to ſuch as call themſelves watchmen, who ſmite the Bride, and pull her vaile from her, going and following after her bridegroome, when in the meane time they ſhould watch for the welfare of Sion, if the watchman be falſe he may betray the campe, or the houſe wherein he is; and if he be negligent and ſleepy, the danger is great: ſo if preachers bee falſe and ſecure when the enemie is comming, the Church is in great danger. Lord make thy miniſtrie true to the Church, that ſeeing the enemies entring into the Lords Ieruſalem, they may in time give warning, leſt both they and the citie periſh.

As falſe and negligent watchmen are moſt dangerous to a common wealth, ſo are falſe & ſecure Preachers to the Church.

3. *Comfort and light muſt come from above.*

The watchman waiteth for the day, and he is very glad when he ſeeth it breake, for then hee knoweth the Sunne is riſing upon the earth, which will in lighten all the world. No comfort is to bee found on earth for a Chriſtian ſoule in this darke night, wee muſt looke to the day dawning, when Chriſt in that day

of

of his glorious appearing ſhall come to deliver his Church from all miſeries: which all Chriſtians ſhould earneſtly attend, and fervently pray with the ſpouſe, *Come Lord Ieſus*. The watchman looketh about to ſee the Sunne ſpread out his beames, hee knoweth that light doth not come from below. Wee ſhould turne our eyes from the world, becauſe here is no comfort, and looke unto Chriſt Ieſus ſitting at the right hand of the Father (with Saint *Steven*) from whom onely wee may expect a comfortable deliverance out of all our miſeries.

Our light commeth from above. Rev. 22 16. *Note.* Acts 7. 56.

4. *The Light commeth in the morning.*

Before breake of day is greateſt darkeneſſe, and then the Sun ariſeth, and by his beames expelleth the ſame, the light commeth not till the morning. The Apoſtles rowed all night, till they were become wearie, and out of all hope, and then Chriſt came in the fourth watch and relieved them, being then in a moſt deſperate caſe. So the Lord although hee tarrieth to let us feele our owne weakeneſſe, yet no doubt he will come: hee dealt thus with *Iacob*, hee wreſtled all night with him till the breake of day, and then bleſſed him, *David* after hee was long purſued and perſecuted by *Saul*, yet at laſt gat reſt and eaſe. The Iewes were neerely deſtroyed by their enemies, but God raiſed up Saviours to defend them. Diſpare not then and diſquiet not your ſelves, be not diſcouraged, howſoever ye ſee the Church which is as the Diſciples boate toſſed to and fro by the waves of perſecuting tyrants, looke to heaven, for the day of her deliverance is at hand; yea that everlaſting deliverance, when the Sunne of righteouſneſſe ſhall ariſe and ſhine on her for ever; She may have a night for a time, but her morning will be moſt gratious; ſhe may be in paines, as a woman in travell for a time, but her delivery will be moſt comfortable, God albeit hee ſeemeth to come *ſerò*, late, yet he commeth *ſerò*, in earneſt: as he did in preſerving the Church in Queene *Eſthers* daies. By the contrary, the wicked may have a ſhort morning in this world, but they cannot eſcape an everlaſting night in that bottomleſſe pitt of darkeneſſe, out of which is no deliverance.

God will come. Gen 32. 28. 2 Sam. 1. Iudg. 2. 16. Mat. 14. 23. Eſther 8. *Note.*

Verse VII.

Let Iſrael waite on the Lord, for with the Lord is mercy, and with him is great redemption.

After the Prophet hath ſpoken of himſelfe that hee awaited upon the Lord, he now exhorteth all the Church to do the ſame. He ever deſireth the Church to be a partner with him in any benefite which hee obtained from the Lord, as in the fifty one Pſalme, after he hath prayed for mercy to himſelfe, hee in the 18. verſe prayeth unto the Lord for the Church, that hee would be favourable to Sion. The like did *Moſes*, *Daniel*, *Ieremie*, they all prayed for her well-fare. *David* exhorteth others to pray; *Pray for the peace of Ieruſalem.* Such preachers are to be highly reſpected who night and day powre out their praiers for the peace and well-fare of Sion, who depend on God, and ſtirre up others to put their truſt and hope in God. This did *Ioſua* and *Caleb* after they had viewed the land, give heart and courage to the people of *Iſrael* to goe forward to *Canaan*; whereas the other ten ſpies diſcouraged them, ſaying their walles reached to heaven, and the people were as the ſonnes of *Anak*.

All ſhould pray for the peace of the Church. Pſal 122.6

Num. 13. 31 33.34

When *David* deſireth the whole Church to put her hope in God, he recalleth her from all other vaine hopes, or putting her truſt in any other. This ſhould make thoſe (who profeſſe themſelves to bee Chriſtians) to bluſh and bee aſhamed to put their truſt in any other but God. *I looked* (ſaith *David*) *unto the mountaines, from whence mine helpe ſhall come: mine helpe commeth from the Lord, who made the heaven and the earth.* When *Iſrael* looked to have helpe, fortification, and refuge of man, then ſhe was diſapointed and left comfortleſſe in her greateſt extremities. *Curſed be he who maketh the arme of fleſh and blood his confidence.*

Pſal. 121.1.2

Ier. 17.5

[*For with the Lord is mercie.*] That which hee ſo patiently attended upon was mercie; and that which hee deſireth the Church to waite for, is mercie. Hee relateth to the Church the goodneſſe of that which he had taſted himſelfe, that which was needfull to him, was needfull to the whole body of the Church, and therefore as he wiſhed mercy to himſelfe, hee wiſhed mercy to the whole Church militant, which teacheth every Chriſtian, to love the Church as well as himſelfe, yea more; and as he would have health and well-fare to himſelfe, ſo to procure the ſame for the Church.

Every Chriſtian ſhould love the Church more then himſelfe.

[*And*

[*And with him is great redemption.*] Hee pointeth out this mercie, First. By the wonderfull effect thereof, *redemption*. Secondly. By the qualitie thereof, *great redemption*.

Redemption is the freeing of that which is in thraldome, by giving of a price, as the redemption of land presupposeth that it was ingaged for summes of money given to the owner, and thus solde upon reversion: or warriours that are taken in battell and ransomed at a price. Oh that we would consider the thraldome we are in, and how we stand in Gods debt; the freedome which wee get, and the meanes whereby wee obtaine the same. God gave us his golden law, and wee have nothing whereby to pay him, but the drosse of our merits, where-with we will never bee able to pay him that summe wherein wee are obleiged, and thus we lie in thraldome. What redemption is.

But herein is our comfort, that we are not absolutely sold, but God hath reserved us for a reversion, that we may be redeemed. Man may be redeemed.

But what is the meanes whereby we are redeemed? Either it must be by strong hand, as *Abraham* freed *Lot*; or by the gratious favour of those, whose captives we are; as a Master through love which hee beareth to his servant may set him free, or by paying a ransome. The parties were God and the Divell, Gods justice must be satisfied, Satan must be vanquished, or else there is no redemption for us. This Christ Iesus the Son of God being that blessed seede of the Woman, and pitying us, became a redeemer for us; by his valour and strength he vanquished that old serpent the Divill, and made us free from him: and by his death, hee satisfied the wrath of God, and payed a ransome for us, even his pretious blood. Gen. 14. 16.

This redemption then is neither by gold nor silver, but by Christs blood. All the world was not able to have redeemed; his blood only was a perfect satisfaction to the Father. Lands morgaged became free at the Iubilie; and when wee are made free from our sinne, wee may account that the most joyfull Iubilie that we ever saw. Mans redemption is by the blood of Christ.

[*Great redemption.*] It is called *great*, in regarde of the great majestie that redeemed us, God eternall. Secondly, the greatnes of the price, his blood. Thirdly, the number of those who are redeemed, all beleevers. Fourthly, the strong man out of whose prison we are freed, Satan. Fiftly, the graces which he powreth on his Church, innumerable and unspeakeable. Wherein the redemption of man is great.

VERSE

Verse VIII.

And he ſhall redeeme Iſrael from all his iniquities.

A Comfortable promiſe, with which hee concludeth this Pſalme, aſſuring the Church, that God will redeeme her. And wherefrom, even from her ſinnes, all her ſinnes, which is the greateſt danger ever the Church fell into, and the mother of all other evills. For what could the divell, hell, or wicked men doe to us, without ſinne? Nothing.

Sin the greateſt danger from which the Church is delivered.

[*Iſrael.*] Every one is not delivered, but only the Iſrael of God, thoſe who are true *Iſraelites*, as was ſaid of *Nathanael*, in whom is no guile; and the Apoſtles, Iſraelits, not *in the letter but Spirit*.

Onely Gods Iſrael ſhall be delivered.

Iohn 1 47.

Rom. 2. 29

[*From all his iniquities.*] Whatſoever they be, whether againſt God, our neighbour, or our ſelves, they ſhalbe forgiven and pardoned. The joyfull Iubilie is now come, which to the Iſralites was the 50. yeare, and now to the true Iſraelits it is proclamed every houre. In that Iubilie (as hath bin ſaid) the lands which were ingaged became free, and returned to the owners; but we our ſelves who were captives to the divell, are made free, and returne to God by redemption of Chriſts blood: yea all our debts and iniquities are pardoned, though our ſinnes were as crimſon, they ſhall bee made as white as ſnow: though they were red as ſcarlet, they ſhalbe as woole, though they were as many as the ſand of the ſea, and as heavy as leade, we are freed of all by that blood, and if of all, what neede we ſeeke any other remedy, but that alone? We neede not with the Turkes to run to Mahomet, or with the Papiſts to Saints and images. God through Ieſus Chriſt hath taken them all away. He who made all, cureth all. It is his honour, he will not give his glory to another. Our Sun illuminateth all the world, our Chriſt the Sonne of righteouſnes ſhineth to all the world, but none are partakers of his light, but true Iſraelites, which dwell in the land of Goſhen. The Lord grant that we may be ſuch, that being illuminated by the light of Chriſt here, we may be conveied thereby through the dangerous wilderneſſe of this world, to the kingdome of heaven, where we ſhall be with him world without end,

Iſa. 1. 18.

Exod. 10. 23.

Amen.

A

A GODLY AND FRVITFVLL EXPOSITION ONTHE CXLIII. PSALME, the ſeventh of the *Penitentials*.

AT the making of this Pſalme (as it plainely appeareth) *David* was caſt into ſome deſperate danger; whether by *Saul* when he was forced to flee into the cave, as in the former Pſalme; or by *Abſolom* his ſonne, or by any other, it is uncertaine. Howſoever in this he complaineth grievouſly to God of the malice of his enemies and deſireth God to heare his prayers, he acknowledgeth that he ſuffereth thoſe things by Gods juſt judgement, moſt humbly craving mercy for his ſinnes: deſiring not onely to be reſtored, but alſo to be governed by Gods ſpirit, that he may dedicate and conſecrate the reſt of his life to Gods ſervice. 1 Sam 24.4. The ſubſtance of this Pſalme

This worthie Pſalme then containeth theſe three things. Firſt, a confeſſion of ſinnes. Secondly, a lamentation for his injury. Thirdly, a ſupplication for temporall deliverance and ſpirituall graces. The parts of the Pſalme.

VERSE I.

Heare my prayer, O Lord, and hearken unto my ſupplication; anſwer me in thy truth, and in thy righteouſneſſe.

HEare my prayer O Lord:] He craveth attention in the firſt place, and preparcth Gods eare, for it is in vaine to pray, unleſſe wee bee ſure God will heare us and anſwer us, for *hee that commeth to God, muſt firſt beleeve that God is, and that hee will reward* Thoſe pray in vaine who are not aſſured that God will beare them. Heb. 6. 11.

ward thoſe who ſerue him, for otherwiſe wee pray without faith, and our prayer is ſinne. Thus he doth in diuerſe Pſalmes, as in the 5 Pſalme, the 54 Pſalme, and the 102 Pſalme.

By this we learne, that the Saints ſhould begin their prayers with a requeſt to be heard: So long doth the Lord ſeeme vnto men to hold backe his eares and eyes, that hee heareth not their ſuites, and ſeeth not their tribulations, as hee delayeth to grant their deſires; and therefore they crave their audience and attention.

Hee doth here three times repeate his earneſt deſire to bee heard, as in the fift Pſalme foure times he doubleth and ingeminateth this ſame ſuite to bee heard. There hee deſireth God to heare his words, underſtand his meditation, hearken vnto the voice of his cry, and heare his voice in the morning; the like he doth here, thereby declaring the vehemency of his affection, if any be deſirous to have their ſuites graunted, they goe not ſlowly about their buſineſſe, they doe not vſe cold rite words, as though they were ſpeaking for a thing they did not care for; but they cry as beggers at a noblemans gate, who are ſo importunate in crying, that men are aſhamed to deny them. As the importunitie of the widdow moued the falſe judge. How much more will our heauenly Father, bee loath to refuſe vs if we ſhall importune him: yea there is no cauſe why hee diſdaineth our ſuites, but by reaſon wee neither confidently nor earneſtly deſire them; nothing would bee denied thee, if thou wouldeſt begge as thou ſhouldeſt doe. The Spirit would requeſt for thee with ſighes that cannot bee expreſſed: and hee that ſearcheth the heart, knoweth what is the meaning of the ſpirit.

Simil.

Luke 18.5.

God denieth our requeſts becauſe we doe not confidently and earneſtly deſire them.

Rom. 8.26,27.

Is it poſſible that a mother can heare the mourning of her childe without moving and yeelding; yea though the mother could forget the child, yet God cannot forget us. Then ſpeake and he will heare; be thou not dumbe, and he will not be deafe; cry, knocke, aske, ſeeke, bee inſtant in thy petitions, for the Lord is ready to heare all thoſe who ſeeke him truely, inſtantly, and conſtantly: Never man ſought to be heard, whom God hath rejected and refuſed.

Iſa. 49.15.

God rejecteth none who deſire to be heard

In this verſe he deſireth Iehovah his God, to heare, hearken, and anſwere. Secondly, the ſubject of his ſpeech, and the thing which he deſireth to be heard in, is his prayer and ſupplication. Thirdly, the manner how he deſireth his prayer to be heard, *in thy truth and righteouſneſſe*.

When

When hee doubleth his request of hearing, hee would have God hearing him with both his eares, that is most attentively and readily; so instant is a troubled minde, hee desireth the prayer he putteth up might be remembred, as was said by the Angell to the Centurion: *Thy prayers and almes deeds are come up before God.* Acts 10.4.

This frequent desire to be heard commeth not from diffidence and distrust but from confidence, for the more wee trust to be heard, the more we desire to be heard. And this neglect of prayer, that we seldome or never petition, proceedeth from infidelitie, because we beleeve not that God wil grant, if we sue. Therefore knocke often, beg earnestly, wrestle by prayer with the Lord, importune him alwaies untill he grant thy just and lawful petitions, and out of doubt things lawfull in themselves (that is, what he hath commanded) desired earnestly with dependance on Gods pleasure, shall be granted unto thee. The more wee hope to bee heard, the more we desire to be heard.

[*My prayer and supplication.*] Prayer is the life of religion, and he that cannot pray, can have no companie with God, *David* who was a man after Gods owne heart, was evermore given to prayer, morning, evening, and noone; yea in the midst of the night hee arose and prayed unto God; hee prevented the morning watches, & the breake of day, so that he spent all his life in prayer, God be merciful to us who cannot finde in our heart as it were not to spend any time in prayer. We spend many moneths vainely, idlely, and sinfully, without wearinesse, and the time is short which we bestow upon prayer, and yet wee thinke it too long, we sleepe in the night, and awake: but alas, what time thereof doe wee spend on Gods service? when ariseth any of us, to seeke God in the night? when thinke we upon him in the night season? many cogitations come in our mind, but how seldome thinke we on God? and in the day, we beginne in the morning to seeke the world or our fleshly lusts, but who seeketh the Lord early? the rest of the day wee consume in passime, as though the sunne were ordained for none other use, but to let us see to goe to hell. Pray then unto the Lord, that he may give unto you the spirit of prayer, for as Saint *Iames* saith very well, *Ye lacke, because you aske not.* Iam. 4.2.

Doctrine. He that cannot pray can have no companie with God. *David* spent all his life in prayer.

Against the too much neglect of prayer in these our times.

[*Answer me in thy truth and in thy righteousnesse.*] He buildeth his prayer upon two grounds, Gods truth in his promises, and his righteousnesse, that he being a just judge of the world, will

never forsake the rigteous, in his sonne Iesus Christ, who is made our righteousnesse.

2 Cor. 1. 20. God stands to his word, and as he is truth, so his word is *yea and amen*; neither can hee, neither will he chang or alter the same, hath he spoken, it must be performed. Psal. 116. 17. *All men are liers*; they falsifie their promises, there is no truth in this generation, but God is true. For a Prince to sweare, *per verbum principis*, in the word of a prince is much but it is possible (as is often seene) for them to alter and change, as all sorts of men are found to say and gaine say, but who ever heard that God promised (being as I have said veritie it selfe) and violated one word of his promise, since the foundation of the world, neither ever shall: we have a good God both just and true; and I wish that wee would imitate those vertues of our God. For truth is exiled, and righteousnesse is departed from the earth.

All sorts of men are changable, but God who is truth it selfe cannot altar.

Verse 11.

(*And enter not into judgement with thy servant: for in thy sight, shall none that liveth be justified.*)

THis verse conteineth a deprecation of Gods judgement, that he would not enter in a straight marking of his sinne. He might have pleaded his innocencie before men, but when he commeth to that terrible tribunall of Gods justice, hee submitteth himselfe, craving pardon for his trespasse, and this generall rule should be observed, if we desire God to be favorable to us, that we begge the remission of our sinnes. For if *David* could not pleade his innocency, what can any of us doe, who drinke in iniquitie as water, who are altogether uncleane and filthie? let us therefore confesse our wickednesse and make supplication to our judge, and lay our hands on our mouthes, being unable to pleade our cause against the Lord.

Beg for remission of sinne. Iob 15. 16.

That ye may the better understand this verse, observe. First, that there is a judgement into which men must enter, or else be absolved from the judicatorie. Secondly, by what name hee stileth himselfe, *thy servant*. Thirdly, the argument, *Because no living shall be justified in thy sight*. Of those in order.

1. *There is a judge and a judgement.*

Men runne forward in sinne laciviously and without care, but they remember not there is a judgement wherein they shall bee called

called to an accompt, *Rejoyce* (saith *Solomon*) *O young man in the daies of thy youth, but be sure thou shalt be brought to judgement.* If the servant remembred his accompts, would hee misspend his Masters substance? but the Devill hath blinded mens eyes, and made them so forgetfull, that they thinke not on their reckoning. But the judgment is more then the reckoning. Albeit men for debt may lawfully bee put in prison, and their goods confiscate, yet no law will take a mans life for debt: but the spirituall tribunall is more terrible: for if God enter once in judgement with any man, he will kill both body and soule. Eccl. 11.9. Gods judgement more severe then mans

There is three judgement seates which God hath made up for man: one which hee hath set up in his conscience, accusing him, condemning him, and punishing him: the second is at the houre of his death, then God putteth him to triall. The third & last tribunall is after death, wherein all shall appeare to render an account of their actions: the bookes of their owne conscience shal opened and none shal escape that judicatorie, neither kings, nor preachers, nor people, all must appeare and render an account of their thoughts, of their words, of their actions. God hath three judgement seates.

That judgement is peremptorie, no excuse, no subserfuges or delayes; but away they must goe crying, *let the mountaines cover us from the face of that judge.* Let all then (yea the princes & nobles of this world perswade themselves, that although no humane law could take hold on them but that they might doe whatsoever pleaseth themselves) God hath a throne and a justice court, before which they must needs appeare, and receive the definitive sentence, whereof oftentimes in this world they have a feeling. *Nebuchadnezer* may bee a proofe for this, whom God for seven yeares made a beast. So *Herod*, *Antiochus*, and infinite others. *Vse.* Luke 23.30. Dan 4.29.

2. *With thy servant.*

He was a Lord, and a King of a little world, and yet he calleth himself *Gods servant*, not as the Pope who stileth himselfe *servus servorum Dei*, servant of the servants of God, when as he carrieth himselfe as a Lord over Lords, both Ecclesiasticall and civill. But he indeede in the humilitie of his heart confesseth God to be his only liege Lord, upon whom he depended, of whom he holdeth his crowne. So princes may think that their subjects are no more bound to them, then they are to God, and that they are as inferiour, & more to God, then their subjects are to them: Princes as much bound to serve God, as their subjects to obey them.

Vse. which should moove Princes to humble themselves under the mighty hand of God. Inferiour subjects may at certaine termes put their servants from them, and take others in their place, for service is no heritage: and if they, much more Princes, who may put their servants away, whether *ob culpam*, or *placitum*, none ought to inquire. So God the supreame Majestie hath an absolute and unlimited libertie over all; as well rich as poore: he can displace kings, and give their kingdomes and crownes to others, if they displease him. He can rent the kingdome from *Saul* and give it to *David*; from *Rehoboam* and give it to *Ieroboam*, if they breake his commandements. *Be wise therefore O kings, serve the Lord in feare.*

1 Sam. 15. 28. 1 King. 12. 24. Psal 2. 10

[*For no man living shalbe justified in thy sight.*] The like he hath in the 130. Psalme. *Who can stand before thee?* So that not only he refuseth any claime of mercy by himselfe, but includeth all living under sin, so that none is exempted, for all are sinners, and are destitute of grace, that God may shew mercy to all: and all his creatures may beg from himselfe alone that which is not in any of them. Away away with merits, away with our worthynesse; seeke it where it is to be found, even in Christ.

All are sinners that all may at God beg the remission of sinne.

Where he saith, they cannot be justified, there he cleerelie avoucheth the Doctrine of Saint *Paul*, that justification cometh by faith and not by workes: directly against the Papisticall heresie, which teacheth men to seeke a part of it at least in others, and themselves; whereas here all men are excluded from righteousnesse, but that which they must finde in God.

Rom. 3. 24 Against justification by workes.

Verse III.

For the enemie hath persecuted my soule: hee hath smitten my life downe to the earth; he hath laide me in the darkenesse, as they that have bin dead long agoe.

THis is a complaint of his enemies extreame malice against him, by a threefold exaggeration thereof, their persecuting of his soule, their throwing downe of his life to the earth, and their laying him into darknesse as a dead man. Their malice was so vehement against him, that nothing could content them, but his utter ruine both in body, soule and name.

Note the malice of the Church her enemies.

This representeth cleerely unto us the malice of the enemies of the Church, which is so extreame, that nothing can satisfie them,

them, unlesse they bath themselves in the blood of the poore members thereof. A Lyon is more mercifull to his prey, then a tyrant is to a Christian; there is not the smallest favour to bee looked for at his handes. *The mercies of the wicked are cruell*, a cleere example hereof wee have in the Papists, but specially in those blood-thirstie Wolves the Iesuites, who will bragge of a singularitie in puritie, and yet will stirre up Princes and all other favourers of their Sect to roote out Christians who professe the name of Iesus according to his word, those they goe about dayly to massacre without respect of any; witnesse that divelish and hellish Pouderplot: What a bloodie execution was intended against our gratious Soveraigne, and his hopefull Children? Pro.17.10

Those mastive dogs are not fierce against the Turkes and Panims, but against the Israel of God. Yea, as Lyons, Wolves, and Foxes, take more pleasure in the blood of the lambes, then in any other beast, which they will spare & passe by, except they be in great hunger; so those must desire Christian blood, & thinke they do God good service in killing us. And this should be a matter of great comfort to the Church of God, seeing persecution is a marke of the true Church, and Christ accounteth men blessed when they are persecuted and evill spoken of for his sake; *For so* (saith he) *did their Fathers to the Prophets that were before you.* Mat.5.10,12

Let us therefore be patient and suffer calamities, through hope of eternall glory, which we shall inherit when these short tribulations shall expire.

Moreover, see how farre the Lord permitteth the wicked to prevaile over his children, that he will suffer them to treade upon their bellies, as though they were dead, and no hope of life left them, that his honour may be the more magnified, who out of their dead ashes can restore them; as he did *David* who was as a dead man, and forgotten, yet God raised him up, & erected his throne above his enemies. O Lord deliver thy Church from her troubles and persecution. The more the Church be troden under foote, the greater is Gods honour in her deliverance. Psal.31.12

VERSE IIII.

And my spirit was in perplexitie in me, and mine heart within me was amased.

HE spake before of his externall calamities; now he confesseth the infirmitie of his minde, that hee was wonderfully cast

Iob 7.12. cast downe in heart, and troubled in his soule; so that his strength was almost gone, (not like the strength of a whale fish, or of a rocke) but being ready to drowne with sorrow, hee was sustained by faith and Gods Spirit, he swimmed under these evils. Our Saviour himselfe confessed of himselfe, *my soule is troubled to the death*: God knoweth our moulde, wee are not stockes without passions or perturbations we are not like lepers, whose flesh is senslesse; but we are sensible of evils, that wee may run to God for helpe and comfort. Had not *Iob* his owne perturbations and griefes, which made him utter hard speeches, for which God rebuked him, and he afterwards repented; yet God affirmed that he spake better of him then all his friends did. Can a shippe saile along with such a constant and direct course in stormie weather, as it were calme and before the wind? it is enough that it directeth the course ever towards the port, albeit it be forced to cast boord twenty times. So God careth not albeit we be troubled in our course to heaven. Let us ever aime at the port of eternal glory, howsoever we be disquieted with contrarie winds and tempests, God will passe by all those our frailties, and imperfections, and will at last deliver us from them all; if in the midst of those our extremities our heart set it selfe toward heaven.

Mat. 26 38.

Good children have their owne passions. Iob 42.7.

Simil.

This Prophet in the 77 Psalme, findeth himselfe so farre cast downe, that his soule refused comfort; and in this verse hee thinketh himselfe so astonied, that his senses were become stupified and benumed through the great paines which he sustained.

Verse 5.

Yet do I remember the time past; I meditate in all thy workes, yea, I doe meditate on all thy workes, yea I doe meditate in the workes of thine hands.

6. *I stretch forth mine hands unto thee: my soule desireth after thee as the thirstie land, Selah.*

IN the two former verses were expressed his double tentations, bodilie and spirituall; in these two are double comforts, so, as the crosses of Gods children doe increase, their consolations also so doe day by day, for God is faithfull, who will not suffer us to be tempted above that which we have ability to beare, but with the tentation will give us a comfort to his glory. One of the greatest comforts which Christians can have in their extreme

As the Churches troubles encrease so doe her comforts. 1 Cor. 10 13.

treme miseries, is the ancient mercies of God bestowed either on themselves in particular, or on the Church in generall. This moved *David* to undertake the monomachie against *Goliah*, *The Lord* (saith he) *who delivered me from the paw of the Lyon, and from the paw of the Beare, will deliver me also from this uncircumcised Philistim.* Experience of former mercies a great comfort in time of extremity. 1 Sam. 17 34.

Wee should recount the ancient mercies of God, that they may encourage us to seeke him in time to come, a Christian mans memorie should be a faithfull chronicle of antiquitie; we should remember what our fathers have told us, & shew that to our children, but especially the workes wee have found done by God to our selves. God would hide nothing from *Abraham*, because he would shew it to his children. The foole & idiot do not ponder the workes of God, but the righteous doe lay them up in their hearts, and shew them to those who come after them. So let us make a register and booke of remembrance of the ancientnes of Gods goodnesse to his Church; which will comfort our soules in the present day of sorrow. Our memories may easily shew to our children the ancient mercies of God, in the first beginning of our Church threescore yeeres agoe, and how hee delivered her in her infancie from the furie of the Frenchmen, and againe in the 1588. yeare, from the great armado of Spaine; and diverse other bloodie interprises of wicked men. Let us therefore have a fresh memorie of Gods benefits, which may furnish us with comfort in our present necessities; let our owne particular benefits encourage us against our owne particular evills: and generall blessings & deliverances which the Church hath had, strengthen us against those evills which befall her in our time. Let us recollect our Spirits, and take vigour in this our present distresse, that we faint not. Remember mercies past if thou would be delivered in time to come. Gen. 18. 17.

From his remembrance there floweth a meditation twise remembred in this verse, for a sanctified memorie of Gods goodnes stirreth up an holy meditation and revolution in the minde about the same, from whence floweth thankefulnesse to God. If we looke lightly to the mercies of God, we speake as lightly; but when they are rooted in our hearts, then wee begin to speake magnificallie and worthilie. If Gods mercies bee rooted in our hearts our tongues will utter the same.

[*The workes of thine hands.*] Here he letteth us see that these works could have beene done by no humane power, but by the immediate power of God. As the Ægyptiã sorcerers spak of the

God reſerveth to himſelfe the deliveries of his Church. Pſal. 22. 31.

lice, ſo may we ſay concerning the deliverances of the Church, *ſurely this is the finger of God.* Hee will otherwaies honour his owne children, but hee keepeth the honour in delivering the Church to himſelfe. He will have it ſaid in the ages to come, *the Lord hath done this.* As he by the workes of his hand made the Church, ſo by thoſe ſame ſaving hands hee hath redeemed it from hell and damnation; and it is the worke of his owne hands that ſhall deliver her from temporall dangers. Therefore let God ariſe and deliver his Church, for ſhe is now in great hazard; but the Lords arme is ſtrong enough, and in his appointed time can deliver her.

Pſal 68 1.

[*I ſtretch forth mine hands unto thee.*] His ſecond comfort is prayer, which ſpringeth from his earneſt meditation. Here the fruit of holy meditation, it ſtirreth up our hearts to an earneſt prayer. Such meditations of Gods goodneſſe and power are the beſt helpers and confirmations of our faith, to lighten us of our ſorrowes and griefes. Hence it followeth, where there is no meditation and earneſt conſideration of Gods workes, there wil be no earneſt prayer, but perfunctorious dealing with God, which hewill not regard but reject and forſake.

Earneſt prayer from a ſerious meditation & conſideration of Gods works

The inſtruments of his prayer is the ſtretching forth of his hands, which noteth the lifting up of the heart. As *Moſes* hands were lifted up when Iſrael fighted againſt Amalek: and when they fell, Iſrael had the worſe, and therefore *Aaron* and *Hur* held them up, and ſo Iſrael prevailed. Thus wee ſhould compoſe the geſtures of our body in ſpirituall exercifes, as they may be moſt helpefull unto us to our inward and ſecret worſhipping of God.

The ſtretching forth of the hands, noteth the lifting up of the heart. Exod. 17. 11.

[*My ſoule deſireth after thee as a thirſty land.*] Hee declareth his vehement affection to God by a verie prettie ſimilitude, taken from the ground which is thirſtie by the long drought of ſummer, wherein the earth rent in peeces as it were and with open mouth, through long thirſt ſeeketh drinke from heaven. By which he ſheweth that he came to God as deſtitute of naturall ſubſtance; and therefore ſeeketh from above that which he lacked. So in all his extremities hee looketh ever upward, from above he ſeeketh helpe and comfort. Albeit we be in extremity and as it were rent in ſunder, yet here is comfort, there are waters in heaven which wil refreſh us, if we gape after them. Here is a bleſſing, thoſe that thirſt ſhall be ſatisfied. If we thirſt for

Doctrine. Art thou a thirſt, there is water in heaven to refreſh thee.

for mercy, for deliverance, for ſpirituall or temporall comfort, we ſhall be ſatisfied therewith, for if God heard the prayer of *Hagar* and *Ismael* being a thirſt in the wilderneſſe, and opened unto them a fountaine, will he forſake *Isack* the childe of promiſe? if he heard *Sampſon* in the bitterneſſe of his heart, when he ſaid, *I die for thirſt*, and opened a ſpring out of the jawbone of an Aſſe; will he forſake us in time of our diſtreſſe, if we thirſt aright.

Gen. 21. 17.

Iudg. 15. 19.

VERSE VII.

Heare me ſpeedily, O Lord, for my ſpirit faileth: hide not thy face from me, elſe I ſhall be like unto them that goe downe into the pit.

HE is now brought as it were to the latter ſweat, hee cryeth for ſpeedy helpe, or elſe he ſeeth nothing but death before his eyes. Our impatiency maketh us ſo bold and familiar with God, that we would preſcribe time to him, as though he knew not which were the moſt convenient time for his comming.

[*My ſpirit faileth*:] He is now as it were in a ſwouning, he craveth quickly to be helped, or he is gone. See to what extremitie God will bring his ſaints; even neere the grave, and yet bring them backe againe; that his love and power may bee knowne ſo much the more, ſeeing *to him belongs the iſſues of death*. God bringeth upon his owne children ſuch fainting, as it were *deliquium animi*, a looſing of our life; that then feeling the weakeneſſe of our naturall powers, and after being reſtored by his grace, we may learne how greatly we are beholden to him, as by whom and in whom we have our life and being, and can be reſtored by none, but by him alone, and may beſtow all the reſt of our life upon himſelfe and his owne ſervice, and depend (not on naturall ſtrength but) on him.

Doctr. Gods children are often brought low, that the love and power of God may be manifeſted in their deliverance.

Pſal. 68. 20.

[*Hide not thy face from me.*] He declareth plainely that he hath no ſparke of life, but from the favorable face and countenance of God, that he is then dead, when he ſeeth not God reconciled to him in Chriſt. The face of the Sunne bringeth life to the earth, and all the world; and the face of God bringeth life to mens ſoules. The countenance of the husband gladdeth the wife, but the countenance of God rejoyceth the ſoule. Hee who once hath ſeene a blanke of his countenance, can no more breath or live without it, then a fiſh or bird out of their owne elements.

Simil.

Simil. Hee who hath once ſeene the countenance of God cannot live without it.

[*Elſe I ſhall be like unto them that goe downe into the pit.*] As though he would ſay, I ſhall bee like a dead man without ſenſe and life. The ſoule is the life of the body, and God is the life of the ſoule, ſhould wee not then bee buſie to ſeeke him, and when he hath hid himſelfe, to finde him againe; for I will aſſure you, there is neither, life, comfort, peace or joy in a mans ſoule, unleſſe he have the ſenſible preſence of God. *David* not feeling it, cryeth, *My God, my God, why haſt thou forſaken me?* And Chriſt himſelfe uttered the ſame voyce on the croſſe, *My God, my God, why haſt thou forſaken me*, Of which I have ſpoken in another place on the ſame words.

There is no life in the ſoule without the ſenſible preſence of God. Pſal. 22.1. Mat. 27.46.

Verse VIII.

Let mee heare thy loving kindneſſe in the morning; for in thee is my truſt: ſhew mee the way that I ſhould walke in, for I lift up my ſoule unto thee.

AS he was caſt downe in the former verſes, ſo hee now ariſeth by prayer, which was the chiefeſt bulwarke whereto he did runne in time of trouble.

In this verſe he craveth two things. Firſt, that *he might heare Gods kindneſſe*; and the reaſon, becauſe *he truſteth in him*. Secondly, that he *would ſhew him the way wherein hee ſhould walke*; the reaſon, becauſe *he lifted up his ſoule to him*.

[*Let me heare thy loving kindneſſe.*] Here hee craveth Gods favour and kindneſſe, as he doth in many other Pſalmes. Becauſe in his favour, is life, grace, wealth, all good things, and pleaſure for evermore, ſo that if he looke kindly to us, wee needе bee afraid of nothing. But how ſhall hee bee aſſured of his favour? even by hearing it, as he ſaith in the 51. Pſalme, *Let mee heare the voyce of joy and gladneſſe*. The voyce which is heard is the word of God, which being apprehended by faith, is onely able to comfort our ſoules in whatſoever tentation. And no marvell that ſuch atheiſts and papiſts who altogether refuſe the word of God, live comfortleſſe and die without comfort, becauſe they refuſe that inſtrument which ſhould carry joy to them. Good reaſon they die athirſt, ſince they reject that veſſell the word of God, by which they might be refreſhed. Therfore ſince faith commeth by hearing of Gods word, and all our comfort commeth by it; let us pray God, to bore our eares and our hearts, that we may receive the glad tidings of reconciliation from God.

How we may be aſſured of the favour of God.

Why Papiſts and Atheiſts live & die comfortleſſe.

[*In*

[*In the morning.*] The time when hee ſeekes to heare Gods kindneſſe, is in the morning, as in another Pſalme, *Fill us with thy ſweet mercies in the morning.* *David* uſed to pray morning, noone, and eveningtide. In the morning in the beginning of the day he addreſſed himſelfe to God, offering his morning ſacrifice, he deſireth that God may betime meete him, that he may begin the day with ſome comfort, for then we know that God hath accepted our prayer, when he hath ſent down the comfort of his ſpirit in our hearts; when hewith the fire of his love and joy of his countenance, burneth up our ſacrifice. This gladdeth our heart and encourageth us to ſeeke him the reſt of the day. Pſal. 90, 14. Pſal. 55. 17.

Then let us ſeeke God early, even in the morning of our youth, and every morning, not perfunctoriouſly or for a faſhion, but from our hearts, that he may let us heare that comfortable voice ſaying, *Thy prayers are come up before me, and I have heard them.* For thy ſinnes are forgiven thee. Seeke God early. Act. 10. 4.

[*For in thee is my truſt.*] Confidence and faith in God is a great argument to move God to ſpeake good things unto us; for otherwaies our prayers are in vaine, if they proceede not from faith. if you come unto him without confidence in him, you ſcorne him; and ſo doe double injurie to your ſelves, adding to your former ſinnes a ſcorning of God. Prayers not in faith are a ſcorning of God, and ſhall not prevaile with him.

Thoſe alſo who put their truſt in any thing beſide him, neede not to looke for any good thing from him. If yee would uſe a thouſand Angels as interceſſours to move God to heare you, it is nothing, onely faith will prevaile with God. The Phariſes almeſdeedes, his tithes-giving, his prayers, of which hee much bragged, wrought nothing with God; but the Publicans faith and contrition were forcible arguments prevailing with him. Luke 18. 11. 12. 13, 14.

[*Shew me the way that I ſhould walke in.*] The ſecond petition ariſeth very well from the firſt. For when wee have obtained an aſſurance of Gods favour reconciled to us in Jeſus Chriſt; it followeth next, that we ſhould deſire to conforme our lives to the obedience of his commandements. For no man will frame himſelfe to walke in Gods waies, till hee bee aſſured of Gods favour. Therefore faith in Gods promiſes is the moſt effectuall cauſe to bring forth good workes; and an aſſurance of juſtification to produce ſanctification. But becauſe by nature we are ignorant which way we ſhould go, let us pray unto God, that he may direct us what way wee ſhould goe to heaven Being aſſured of Gods favour, we ſhould ſeeke to conforme our wills to obey his commandements.

ven through this miſerable world. For men having no better warrant of their waves, then their owne determinations, may as blind men runne headlong to deſtruction.

Ioh. 14 6

Chriſt is the way in which wee ſhould walke, *I am the way*, ſaith he, none other way in heaven or earth. Wee goe in this way, when we follow his commandements and walke in them, leaving the traditions of men. Pray God that not onely hee would ſhew us the true way, but alſo give us grace to walke therein.

In every caſe depend on God.

[*For I lift up my ſoule unto thee.*] He uſed all wiſe and lawfull meanes, yet ever he hangeth & dependeth on Gods providence. Becauſe unleſſe our care and induſtry bee governed by Gods ſpirit, it ſerveth for nothing. Which teacheth us, in what ever caſe we be, never to leane to our owne wiſedome, but with one heart to depend upon the Lord, that he may guid us by his holy ſpirit.

The good of afflictions.

Behold what a wonderfull effect God worketh by afflictions, they depreſſe and caſt downe our outward man, and our inward man by them is elevated and raiſed aloft: yea the more we are afflicted, the more we are ſtirred up. The oftner the meſſenger of Satan is ſent to buffet us, the more earneſtly (with *Paul*) we

2 Cor. 12, 8

cry unto the Lord to be delivered. So if we be caſt downe to hel, what the worſe are we, if by that wee bee raiſed up to heaven?

As by the contrary, the wicked for their proſperous ſucceſſes ſeeme as it were lifted up to heaven, but their exaltation becommeth a precipitation to the deepeſt and loweſt hells, in reſpect they fall through pride in the condemnation of the divell; let us therefore bee patient in our troubles, and lift up our eyes to our God who will helpe us.

Verse IX.

Deliver wee, O Lord, from mine enemies: for I hide mee with thee.

IN the former verſe he deſireth Gods mercie and loving kindnes, and that he might be ſhewed the way wherein he ſhould walke; now he deſireth to be free of temporall danger. This is a good method in prayer, firſt to ſeeke the kingdome of God, and

Seeke firſt ſpirituall graces, then temporall deliverances.

ſpirituall graces, for then all other things ſhalbe caſt to us. We ſeeke in vaine at God temporall deliverances, if wee neglect to ſeeke ſpirituall graces, which are moſt neceſſarie for us.

Luke 12, 31

As for enemies the Church and her members, neither hath nor

nor shal want innumerable, against whom what can we oppose, but Gods protection? In number, in power, in policie and subtilty they are ever above us. There is no helpe in us against them all, but gratious our God. *Esau* came with foure hundred against *Iacob*, a naked man, with his wife, children, and droves of cattell. But *Mahanaim* was with him, he was guarded by Gods Angels. And therefore since the Church of God in *France*, *Germanie*, & elsewhere, is in danger of the Leviathan, and the sons of *Anak*; Let us runne to the Lord, and cry unto him, O God Iehovah, who is one against all, deliver thy Church from her enemies, who likewise are thy enemies.

The Church hath many enemies, but God is one against them all. Gen. 32. 36

[*For I hide my selfe with thee.*] As though hee should say, I have no receptacle or lurking place, but thee. Hide me therefore under the shaddow of thy wings. Psalme. 91. The Lord hid the Prophets that *Achab* could not finde them out. If we wil creepe under his wings, hee will surely keepe us.

2 King. 18. 13.

VERSE X.

Teach mee to doe thy will, for thou art my God: let thy good Spirit leade me unto the land of righteousnesse.

HEre he craveth to be directed in the whole course of his life by God, and therefore hee prayeth that God would teach him to doe his blessed will, and to direct him by his holy Spirit towards heaven. The same he craveth in another Psalme, *Guide me O Lord by thy counsell, and after bring me to thy glory.* Psal. 73. 24

Doctrine.

[*Teach me to do thy will.*] This is a necessarie lesson to be learned, which our nature will never teach us. God hee must teach us not onely to submit our selves to his will, but also to doe his will, and attempt no unlawfull meanes for our deliverance against the same.

It is God who must teach us to do his will, which we of our selves would never doe.

This is not the voice of the flesh in tribulation, *teach mee O Lord to doe thy will*; but, *I pray thee doe my will.* There is nothing more difficult, then to learne to submit our selves to Gods will. But following the example of our Saviour in his greatest agonie, let us say, *Not my will be done but thine.* Luk. 22. 42

Hee saith not, teach me to *know* thy will, but to *doe* thy will. God teacheth us three waies. First, by his worde. Secondly, he illuminateth our minds by his Spirit. Thirdly, he imprinteth that in our hearts and maketh us obedient to the same, for the *servant*

God teacheth us three waies. We must not onely be hearers, but doers.

who

XUM

Luke 12.47 *who knoweth the will of his Maſter, and doth it not, ſhalbe beaten with many ſtripes.* The hearing of Gods will revealed in his word, would be unprofitable to us of it ſelfe, and be a witnes againſt us, unleſſe a willing obedience of the heart followed the hearing.

Mat 6.10 We pray daily that Gods will may be *done*, and not only *knowne*. But while we know what is Gods will, we are no waies obedient thereto, but doe follow our owne rebellious willes and waies.

[*For thou art my God.*] An argument to move God to teach *Doctrine.* him, becauſe hee is his God, and doth truſt in none but in him. As if *David* ſhould ſay: thou promiſedſt mee helpe of thy free favour, helpe me then in this my danger. Whereby hee would teach us two principall leſſons. Firſt, by this that he deſireth God

It is not in mans power of himſelfe to do the will of God. to teach him to doe his will, becauſe he was his God, we learne, That it is not in our owne arbitriment or choiſe to do Gods wil, but his ſpecial grace, who preventeth us by his favour, & becommeth our God, and alter frameth us to doe his will, & obey him. Secondly, that if hee be our God, & we will call upon him in our troubles, it were requiſite wee ſhould frame our ſelves to obey him. If he be our God, where is his love and obedience? If he be

If God be our God let his will be ours. our Father, where is his honour? So he muſt of neceſſitie be an Atheiſt who ſaith in his heart, *there is no God*; who profeſſeth God in his mouth, and in his workes denieth him; following his owne pleaſure, in place of Gods will.

[*Let thy good Spirit, leade me into the Land of righteouſneſſe.*] Mal.1.6 Pſal.14.6 Tit.1.16 The ſecond petition is his future governement and direction by that good Spirit, whom hee deſireth to leade him into the land of righteouſneſſe.

[*Let thy good Spirit.*] He craveth the Spirit to be his Captaine & convoyer, yea to lead him to eternal life. In the 51. Pſalm he craveth the holy Spirit not to be taken from him. Albeit the holy Ioh.16.7 Ghoſt be God equall with the Father and the Son, the third perſon of that bleſſed Trinity, yet in order he is the third, ſent by the Father and the Son, as Chriſt ſaith, *I will ſend to you the comforter, the Spirit of truth, who ſhall leade you in all truth*, and promiſed he ſhould abide with the Church to the end of the world.

He it is that ſanctifieth us, that regenerateth us, that comforteth us in our troubles; enlightneth us by his bleſſed word, God everlaſting: For whom the Father hath elected & foreknowne, the Spirit hath ſealed, and the Sonne hath redeemed and ſprinkled by his blood, who is the earneſt of our inheritance, who cauſeth

seth us to cry, *Abba* father; who knoweth the will and secret mind of the father, & carieth our prayers unto God with sighes that cannot be expressed; whose temples we are; which temples without sacriledge wee cannot pollute; whom wee should not grieve, lest he forsake us; for he can indure no pollution or uncleannes: for him, with *David* let us pray to the father, for he is the disposer of all his misteries, & comforter in all our troubles and miseries. Rom 8.15 Rom 8.26

[*Good.*] The Spirit of God hath many epithets in the Scriptures, *holy*, *constant*, *right*, and here *good*; which seemeth to be opposite to an evill spirit of the Lords, which he sent upon *Saul*, and was sent to deceive *Achab*, *A lying spirit* (saith Sathan) *will I be in the mouth of his false Prophets*, and God said, *goe for thou shalt prevaile*. Sure it is, men are either possessed with Gods Spirit, or with the spirit of the divell, who is called an impure spirit; who hath possessed many corporally, as the Legion; or spiritually by sinne, leading them captive as slaves to his will, which is the worst sort of possession, and till he bee dispossessed by the word of God, & throwne forth of man, Gods Spirit cannot enter, the strong man must be bound by one stronger, and then Gods Spirit entereth. As a mans stomach being full of humours, cannot give place to good nourishment, till those be avoided: so our soules cannot receive the good Spirit of God, neither will he enter into them, unlesse we bee free of the spirit of Sathan. There is a good and an evill spirit. 1 Sam. 16.14 1 King. 22.22. Mar. 5.8.9. Luke 11.22.

[*Leade me.*] Man by nature is as a cripple, & blind he cannot go upright unlesse he be led by a superiour spirit: yea he must be caried as an Eagle carieth her little ones, or as a mother her tender child. Thinke not that we can step one right step to heaven, but by the conduct and convoy of Gods holy Spirit. Miserable are those who goe without his conduction. *Simil.* Miserable are those who are not conveied by Gods holy Spirit.

[*To the land of righteousnesse.*] Or the right land, I leave the interpretations of many writing on this place, and follow that which is most plaine and agreeable to the text, that is the kingdome of heaven, where true righteousnesse is to be found, and none can enter therein but righteous men. This world is a land of unrighteousnesse; few or none living either righteous to God or men, no righteousnesse exercised, but oppression, deceit, and falshood. This should be our comfort when we are heavily oppressed, that wee shall come to a land, and there bee for ever, What is meant by the land of righteousnesse. *Note.*

2 Thes. 1 6. where no righteousnesse shall be used; but the righteous Lord shall recompence them who have done us wrong, and render double on their head.

Verse XI.

Quicken me, O Lord, for thy names sake, and for thy righteousnesse bring my soule out of trouble,

12. *And for thy mercy slay mine enemies, and destroy all them that oppresse my soule; for I am thy servant.*

IN these two last verses hee craveth that God would quicken him, and bring his soule out of trouble, and in his mercy scatter his enemies; using a reason, *because* (saith he) *I am thy servant.*

First he prefixeth his name *Iehovah*, affirming and confirming that hee seeketh no salvation at any other but out of the fountaine of Gods free mercie, and that he dependeth only on his liberality, for if he offered any thing which was not of himselfe, then the whole cause would not rest in God; and therefore he desireth that for his owne names sake he would do it, and helpe him. He would shew that when he found nothing in himselfe, he dependeth only upon Gods favour and grace. We may here observe that the injuries done to Gods children, do not so much evill to them, as they bring dishonour to God, for in their sufferings God hath most interest. Then the wicked say, where is their God? which should move us to urge God more upon his owne credit, then for any wrongs which we sustaine. For what doe we suffer which we have not deserved? and to men belongeth confusion. What are we but wormes? what, but sinfull creatures? though we should die, so many wormes die. But whē Gods name is disgraced, & we are thereupon made a laughter to the uncircumcised, that should breake our hearts. The injurie done to the servant, worketh it not to the disgrace of the master, as the childs to his father? Therfore he urgeth God to remember his own honour, which lay as it were at the stake through the overthrow of the Church. God is very zealous of his owne name, which was never stained; and this were a great blot, if hee would forsake his Church which he hath redeemed.

Doct. When the godly are injured, most wrong is done to God. Psal 42.10.

Simil.

A great comfort for the godly.

So we may be assured that albeit God putteth not to his hand instantly, yet he will in his owne time let his foes feele that they have done him wrong.

Should

Should not this move us to have great regard of Gods name in all our actions and sufferings, as wee pray that his name may be hallowed, so let us respect nothing so much as it, wee should not teare him in peeces with blasphemies, as many doe, neither dishonour it any manner of way, but sanctifie the great name of the Lord our God in our hearts and in our workes. *Vse.* Mat. 6. 10.

[*Quicken me, O Lord, for thy names sake:*] *David* thinketh himselfe dead, both in body, as a man not living but dead, and in his soule comfortlesse, unlesse God give him life and vigour. As the Eagle by breaking her bill, reneweth her age, & the Serpent by casting her skinne reneweth her life: so we must throw away the old fethers of our sins, that we may become young againe. Psal. 103 5.

Observe that wee are ever dead in this world, till God put life in us and quicken us, for all the world is dead without Gods life. Then we are obliged to God, that wee live naturallie, who must also quicken us spiritually. For hee is not the God of the dead but the God of the living. Surely the naturall death is not so much to be feared, as the spirituall; of which Christ saith, *Let the dead burie the dead.* Both which are now (alike) lying upon most of this age. So we are to sue at God to quicken and revive us, that we may serve him. For surely we are dead till the Lord our God quicken us: and this is to us a new resurrection. *Doct.* God who gave us our naturall life must revive us who are sleeping in sinne. Mar. 12. 27. Luke 9. 60.

[*And for thy righteousnesse bring my soule out of trouble.*] Man may crave with a good conscience to bee brought out of trouble. We brought our selves in trouble through our sinnes; but there is none who can free us from the same but God; and therefore we may lawfully cry to him for helpe. Man bringeth himselfe in trouble, but God must plucke him out of it.

The first argument is taken from the righteousnesse of God; for it is righteous with God to render judgement to our enemies, & to us relaxation; for God payeth them with their owne coyne. Therefore as God hath mercy for his owne, so likewise he hath justice by which he wil plague his owne adversaries.

[*And for thy mercy slay mine enemies, and destroy all them them that oppresse my soule:*] He appealeth both to justice for his deliverance (as in the former verse,) and to mercy also, as in another Psalme: *Of mercy and justice* (saith he) *my song shall be.* Psal 101. 1.

But he desireth God to slay his enemies in his mercy, when rather their destruction was a worke of his justice? I answer, that the destruction of the wicked is a mercy to the Church. As God shewed great mercy and kindnesse to his Church by the death *Objection.* *Solut.*

of *Pharaoh*, *Senacherib*, *Herod*, and other troublers thereof.

Objection. Mat. 5.44. But why prayeth hee againſt his enemies, directly againſt Chriſts precept, who commandeth us to *pray for them that perſecute us*?

Solut. I anſwer, thoſe enemies were more Gods enemies, (againſt whom he was bound to pray) then his particular enemies, whom he pardoned. According to the example of Chriſt, who on the croſſe prayed for his enemies, *Father forgive them, for they know not what they doe.* Luke 23.34.

Objection. Pſal 59.11. But why would he have them ſlaine, ſeeing hee ſaith in another Pſalme, *Slay them not, leſt my people forget*?

Solut. I anſwer, they are ſaid to bee ſlaine who rage in malice, when God maketh them examples of his judgements, of whom hee will reſerve ſome to another time, till their cup bee full, and that they (as *Cain*) may bee tormenters of themſelves, and examples to the poſteritie to come, *Cain* was reſerved, and *Iudas* executed, and God juſt in both. *Caines* prolongation was a ſentence given by the judge ſuſpended for a time, giving time to repent, yet in a moſt feareful and deſperate caſe that it had beene better for him have died, then to live in ſuch a deſperate condition, and torture to of conſcience. Gen. 4.15. Mat. 27.5.

[*For I am thy ſervant.*] The laſt argument which hee uſeth to move God to helpe him, is by profeſſing himſelfe to be Gods ſervant. A Prince will thinke it a great indignitie offered to himſelfe, if his ſervant be injured. Now Lord I am thy ſervant whom they torment, go to Lord, confound them, & deliver me.

He who would be in favour with God muſt ſerve him

This teacheth us, that if ever wee deſire to have any favour from God, either in maintaining us, or confounding our foes, that wee muſt ſerve our Lord, and imploy all our indevours to glorifie him. Let us not ſerve ſinne and our luſts, but ſerve him who is moſt faithfull, and whoſe promiſes are yea and Amen.

God grant that we may ſerve him in feare and trembling, and end our dayes in the magnifying of his holy name, through Ieſus Chriſt, our Saviour AMEN.

FINIS.